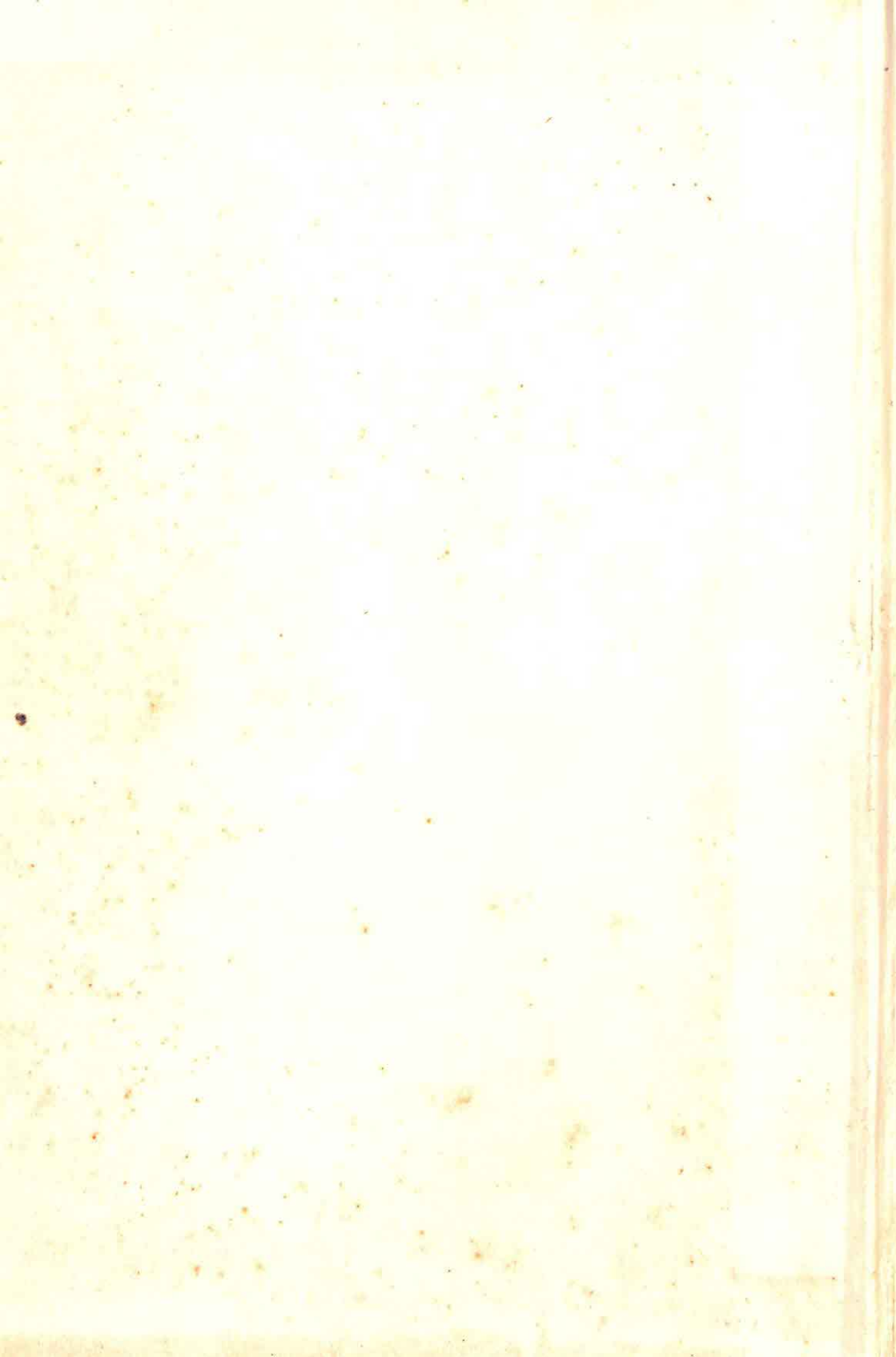




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The Road to Emotional Maturity

BOOKS BY THE SAME AUTHOR

Crime and the Human Mind

Men, Mind and Power

Mind and Death of a Genius

*Who Are the Guilty?—A Study of
Education and Crime*

The Road to Emotional Maturity

David Abrahamsen, M.D.



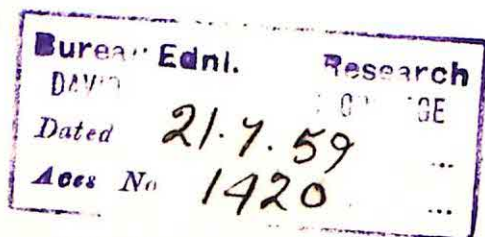
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Acknowledgments

THIS BOOK HAS BEEN WRITTEN AND REWRITTEN MANY TIMES, some chapters as often as ten times. The reason for this was that the highly technical material had to be presented in a form that could be understood by any intelligent person, be he professional or nonprofessional.

Warm thanks go to Monroe Stearns, editor at Prentice-Hall, who has been most helpful in giving many constructive ideas to the drafts of the manuscript. My secretary, Jeanne Coty Ringer, deserves much appreciation for her devoted work on the manuscript. My daughters, Inger and Anne-Marie, gave much constructive criticism and helped with some of the typing. Warm thanks also go to my wife, Lova, who has been an intrinsic part of this book and who with her mind and heart has courageously shared the many ups and downs which only a devoted wife of a writer and a psychoanalyst can experience.

DAVID ABRAHAMSEN, M.D.



Foreword

THIS IS THE STORY OF THE NORMAL MAN. THIS IS THE STORY of *you*.

Every man's life is filled with discontent, with restlessness, with conflict. These factors cloud our days and keep us awake at night because we do not understand our own selves—our dreams and wishes, our ambitions and limitations—our feelings. Yet the worst evil I know is not to seek knowledge and not to apply our knowledge to ourselves and the situations we face.

"Life is an examination, a test," the Danish philosopher, Søren Kierkegaard, once said. Life can also teach us—if we are able to learn from it. Life should not bring us only pain and suffering, as many believe; it should bring us growth and experience in all its variations. To feel that life is worth while, we must know enjoyment, enrichment. And we can all gain this appreciation of life when we have achieved *emotional maturity*.

For many years, I have been dealing with men, women, and children from every walk of life—both in my private life and as a teacher and practicing psychoanalyst. My career has been devoted to helping others develop their emotional insight so that they may thereby make their lives fuller and more worth

while. As a result, I have had many requests for a blueprint to serve as a basic guide for the layman in coping with his everyday problems.

Experience has shown me that we are all governed mostly by our emotions, particularly the unconscious ones. This book will therefore tell, step by step, in nontechnical terms, how our feelings operate and how we can learn to develop our hearts and minds to achieve and maintain emotional maturity and well-being. Since this well-being evolves from one principle—the understanding of ourselves, in both our conscious and unconscious mind—we will concern ourselves with the significant aspects of our emotional life. I shall try in a new way to shed light upon the forces necessary for the achievement of Emotional Comfort.

Are you in a state of emotional lethargy? You may come out of it if you begin to delve into the whys and wherefores of your thoughts and behavior. Do you know that each of us has both male and female emotional traits and that this is completely normal? Do you also know that these same traits can create havoc within you and that you ought, therefore, to be aware of your particular personality make-up?

Are you aware that fear, hostility, and feelings of guilt cover over our constructive, loving feelings and tend to tear us down? By “love” I mean *all* kinds of love: love of a husband for his wife, love of children and parents; love of self, of friends, of our fellow-men; love of our work and our country; love of life itself. If you have difficulty in expressing your constructive and loving impulses, the solution lies in looking within yourself.

I have written this book with the hope that it will aid you in working through your problems on a sound basis without running away from them, that it will help you understand yourself and others so that you may become a healthier and happier person. You will be reading about the builders of your *inner* strength, the only reliable source of your security—the forces

within yourself which draw out your constructive abilities and help bring tranquility to your mind.

You may find, as you read, that your thoughts wander and dwell on yourself. This is as it should be. You may also find the need to go back and take up a point which was not completely clear to you at the first reading. That, too, is precisely my purpose, for this book is written to be digested and absorbed, to be understood and felt. You should read this book first and then use it constantly as a guide to your self-knowledge, for self-exploration cannot be achieved without much application. You should not expect gratifying results immediately; they will come eventually.

Perhaps you may find yourself reading a story which seems familiar to you. If so, it only emphasizes that we are all human beings, with basically similar traits, similar feelings and problems. But the composition and nuances vary. Thus, while the numerous persons used as illustrations are representatives drawn from diverse conditions and situations to make my points clearer, I must remind you of one thing:

Each of you is still an individual with differences of development and, consequently, your own unique personality configurations. You must therefore take care not to seize upon every problem or every explanation of a problem as applicable to you and your individual situation. These illustrations are *only* examples. The answers you seek for yourself you must find *within* you.

Above all, I have no desire to tell you how you *should* feel or think. Rather, I would like to see that you have grasped the main purpose of my book, in that you develop your *own* feeling and thinking. And this remains, as always, everyone's personal task to accomplish. My hope is that this book will aid you toward better self-understanding, enabling you to move toward emotional maturity and toward a happier and more comfortable life today, tomorrow, and all days to come.

DAVID ABRAHAMSEN, M.D.

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1

Looking Inward

for Greater Awareness

1

Beginning Your Journey

*What we need is not the will to believe
but the wish to find out.*

—BERTRAND RUSSELL

MANY OF US HAVE THE CURIOSITY OF A HUNTER ABOUT what happens around us. Each day we pick up the newspaper and read carefully the things that attract our attention: the activities of celebrities, political warfare, news from the UN, the latest football scores, suicides, murders, births, engagements, marriages, deaths—and so on, *ad infinitum*. A record of unusual and usual behavior, of unusual and usual people—but, nevertheless, of human conduct.

Of course, we're interested in human behavior—as long as it *is not our own!* All of us—the housewife, the laborer, the white

collar worker, the executive, the storekeeper, even the child—spend much time gathering facts and pondering on them to find solutions to problems much less significant than those encountered in our own daily lives. How many of us put as much time and effort into becoming happier, more effective human beings?

We are always ready and eager to offer suggestions for improving the world around us. Why, then, don't we apply the same eagerness to our own personal betterment? The answer, of course, is that it's easier to remain in our shells and avoid facing the traits and attitudes in ourselves that form the root of our unhappiness. We avidly seek knowledge of what is around us. But it is infinitely more difficult and rewarding to know and to alter ourselves.

The external approach gives us only a superficial sense of comfort. At times even the simplest occurrence rips the veils of self-delusion from us, and we perceive, by our reactions, that all is *not* well with us. For, awake or asleep, our attitudes toward ourselves and others show up in our total health picture—physical and mental. Boredom, for example—the contagious disease-of-our-times—has at its root a lack of inner personal development to a higher or lower degree. Bored people may come to dislike themselves and, therefore, lose interest in the life around them, because they have no place in it. Boredom is often thinly disguised as “sophistication.”

Charting Your Course

The most priceless possession we can have—Emotional Comfort—is, unfortunately, the one most frequently neglected. Many people talk about being emotionally and mentally comfortable, but few of us do anything to achieve this happy relationship with ourselves and the world.

It is not easy to define this desirable state of mind and body. Only by following out ideas and explanations suitable to our *individual personality* can we arrive, finally, at a simple, satisfactory definition. Just as it is impossible to bake a cake without first knowing the kind we want and the ingredients for it, so, in creating our emotional well-being, we must first decide what it means to each individually, and seek its fundamentals.

Self-understanding is the main route to Emotional Comfort. It can be achieved only by following the *Road to Emotional Maturity*—by traveling again the winding backroads and byways that detoured you from your original “shortest course between two points,” by understanding your individual situation, and by initiating action that will enable you to become a growing, fruitful, happy person.

Because we fear we may find something we dislike, many of us tend to bury our heads in the sand when it comes to self-exploration. Thus, unwittingly, we squelch our finest potentialities, starve our emotions, and overlook the greatest discovery of all: *ourselves*. Of course, we may not like everything we find. But only through learning to know ourselves as we *really are* can we change those factors that keep the sunlight of real fulfillment from our minds and lives.

From Conscious to Unconscious

What happens if you're sitting in a room that is too warm? You open the window. If, in a few minutes the room becomes cooler and you find yourself in a draft, you get up, walk across the room, and close the window. This action is quite simple—conscious. The draft makes you feel uncomfortable. Therefore, you close the window. Simple cause-and-effect thinking carried into action. You performed a conscious action in an active man-

ner. There was no obscure reason behind your closing the window. Thus far, it's all very simple.

But what happens if you're feeling chilly, and, knowing you're usually susceptible to colds, you *don't* get up to close the window? Perhaps at the moment you feel in top-notch physical condition and believe you can resist a cold. But it may be that you're feeling "too lazy to get up" and hope that "just this once" you'll escape the usual consequences. If these or like thoughts are in your mind, they are partly conscious and partly unconscious. To understand them better, you must find out why you choose to disregard your health.

We begin to see how close scrutiny of even our simplest everyday actions may sometimes indicate the path our self-investigation should follow.

To cite another example as familiar as the first: You are invited to a party and decide to buy a new suit or dress. Perhaps the one you have has seen its best years and does need replacement. But let's assume that, after some procrastination, and despite the fact that you have a good suit or dress in the closet, you decide you *must* have a new one for the occasion. You make various excuses for the purchase. Superficially, it would seem that your reactions are quite conscious. But let's look a little deeper.

Maybe the party is being given by a client. You want to impress him with your success, and you feel your clothes will help you do so. Your suit has done perfectly well for other parties you've attended, so why do you suddenly feel it won't do any longer? Because, unconsciously, you think you won't appear successful, and therefore won't feel comfortable.

How about the dress? It may be two years old, but no one at the party has ever seen it before. The dress is in perfectly good condition, but you insist you need a new one. Could it be you know that Bill Jones, a man you would like to impress, is going to be there? You've been anxious to have him notice

you since you met some weeks ago, but this has been your first opportunity to see him again. Or is Mrs. Brown, who is always fashionably dressed and very conscious of other people's clothes, going to be at the party? Do you feel you will compare better with her if you wear something new?

In other words, do you really feel that others judge you by the clothes you wear and not by what you are as a human being? And if so, how did you develop this feeling?

We begin to see how we may unearth the reasons behind our estimation of ourselves, and our reactions to other people.

Action Through Habit—We Are All Products of Conditioning

Very few of our everyday actions are motivated by purely conscious thoughts, as we have seen. Most of our actions have their beginnings in buried, unconscious feelings and attitudes that originated in our past experiences.

If you always wash your hands before eating or automatically turn out lights upon leaving a room, you are performing action through *habit*. These habits have been instilled in you and built up through the years, so that they are now automatic—unconscious. The reasons for the action have, by now, receded into your Unconscious. You no longer stop to outline *why* you must do these things.

All of our habits, in fact, express something basic in us, since they reflect our unconscious feelings. This is the reason why we do not think of the way we eat, talk, or walk, or the way we carry out our daily routine.

Pavlov's simple experiments with dogs were the first proof that habits were the result of pre-conditioned responses to given stimuli, and that these habits would continue even when the situation no longer remained exactly the same.

To prove this theory, he held out a piece of meat to a dog

and rang a bell at the very same moment. At the sight of the meat, the dog's salivary glands began to work. Each time Pavlov repeated this procedure, the dog reacted in the same way. Eventually, no meat was offered—only the bell was rung. The dog's glands still secreted the saliva, because his reaction had become automatic and spontaneous—it was unconscious. It would be a long time before this repetitive pattern of action could be dissociated from the original factors that created it.

And so we see that while we accept our habits as a definite part of us which was always there, in reality they were acquired as we grew up. The same is also true of fear or anger reactions. These are also habits that were instilled in you at an early age. The habit frequently continues long after the need for it; and only by becoming aware of its unconscious roots can you break it. Otherwise, you go on living and reacting by habit without realizing it. The habit has been so deeply imbedded in you and has become so much a part of your daily life that it makes you, in certain ways, completely mechanical.

You can become aware of the roots of your habits by asking yourself why you do the simplest, everyday things. And then ask why again, and again. The roots are often deeply covered.

A man who walks with stooped shoulders and doesn't dare look directly at anyone he is addressing may do so because he feels inferior to or is afraid of people. A girl may laugh constantly while talking, in order to cover up her shyness with others, although she still wishes to attract attention to herself. Both are behaving on a completely unconscious level, but the underlying cause may be their not having felt accepted in childhood.

Your Habits Can Hinder or Help You

We must distinguish here between useful and useless habits. Although all habits arise because of a definite unconscious moti-

vation, some can be bad for us. Everyone has met the person who returns again and again to his house to make certain the door is locked or the gas is turned off. Such habits are really compulsions that the person cannot resist, no matter how hard he tries. Habits such as these are not only a burden and a nuisance; they are also a threat to the person's Emotional Comfort, since they interfere with the effective carrying out of his daily tasks and with his enjoyment of life.

On the other hand, a person who puts his things back in place when he has finished using them is insuring that he will not have to waste time looking for them. If this orderliness is not carried to excess, he is putting a habit to good use in keeping his life running smoothly.

Thus we see that those habits which hinder us are bad. Those which help us run our lives smoothly are good. Many people, for instance, tend to have working rhythms. A man who grew up in a haphazard, slovenly household is inclined toward disorganization in business, through sheer habit. Or, he may take the opposite stand and work hard at keeping everything neat and organized, in order to escape the dreary atmosphere of his early life. One who saw many lively night parties when he was young may unconsciously associate activity with a late hour, and thus be able to work with greater concentration after the better part of the day is over.

We are all conditioned by what we saw around us as we grew up. If our childhood environments created habits that hamper us, we must make a conscious effort to uncover the early impressions that created the habits. Otherwise they may follow us throughout life and deter us from achieving Emotional Comfort.

To serve us well, our habits, whether of thought or action, *ought* to be useful, practical, and constructive and should make our lives as comfortable as possible. As a matter of fact, habits are necessities. They are the timber of which our daily life is

constructed. The better our habits, the easier it is to build a good life. It is almost impossible to change our pattern of living unless we know how and why that pattern developed. This will be difficult! Our habits are so familiar to us that we may not even be able to see them at first, much less change them.

How do we begin? We begin by watching ourselves more objectively: the way we act or react in different situations, the way we feel or see things. Begin by observing yourself for one complete day. What time did you get up? Was it early or late? Why? Were you happy or unhappy when you awoke? What did you wear? Why? Observe yourself like this throughout the day. You will gradually uncover your deeply imbedded, unconscious feelings. You will discover the whys and hows of your habits—the foundation upon which the structure of your life is built.

Your Unconscious Reveals Itself

Before we can understand our ability or inability to achieve Emotional Comfort, we must first examine a basic principle governing our mind—that wonderful contrivance, our unconscious. We will learn how it manifests itself in our behavior and how we employ it—poorly or well. We will then be starting to reach out in an effort to understand the meaning of Emotional Comfort and so try to achieve that state of well-being that is the purpose of our journey into ourselves.

We have difficulty in understanding our own behavior because of our unconscious emotions, which we rationalize and try to explain away. But our immediate explanations, our rationalizations, often do not even satisfy *us*, especially when we do something we wish we had done differently.

For instance, if you snap at the grocer for delivering someone else's order to your door, you may think, "Oh, I'm just tired this morning. I shouldn't have done it. I won't do it again." Then you remember that you have done this before and will prob-

ably do the same thing again, perhaps under a different set of circumstances. You begin to wonder just why you snapped at the grocer, but not at the newsboy who forgot to deliver your paper yesterday. Maybe the grocer, without your realizing it at the time, resembles someone you knew and disliked. Perhaps the newsboy gets your sympathy because he reminds you of your hard-working younger brother.

Do We Really Forget?

Occasionally people forget to pay their bills. This may mean that, unconsciously, they don't want to pay them. A man may forget his pipe, or a woman may leave her gloves behind, thereby unconsciously creating an excuse to go back. Of course, this may not always be the cause for leaving something behind. You may, for instance, forget to return a book because unconsciously you want to keep it, or because it creates a link between you and its owner.

We are constantly having experiences whereby external stimuli pass into our Unconscious without our realizing it. Our Unconscious is the first part of us to be affected by the most minute happening. To illustrate: a bell or alarm clock may ring and, at the time, we may not be aware of its ring. Several minutes later we will remember it. It is the same with a bit of conversation. We may ask a person what he has said, and before he has had time to answer, remember what he said even though at first we did not seem to hear it. Perhaps, unconsciously, we did not want to hear it.

Words Speak Louder Than Actions

Here is another example of the way the Unconscious reveals itself:

¶ Nanette, contemplating marriage, finally decided in favor of Tom, who had money, rather than Bill, whom she loved. When her fiancé, Tom, asked her about the man she had cast aside, Nanette quietly reassured him: "Oh, Tom, I never loved you the way I love Bill." There was a long silence while both considered the unintended transposition of words in a crucial sentence. Nanette had to admit to herself that she had unwittingly said what she really felt deep down in her heart. Her Unconscious—revealed by the slip of the tongue—had given her away.

What Is the Unconscious?

It would be wonderful if we could examine our mind by holding it in our hands, turning it over and over, studying each feeling, idea, and thought-wave that passes through it. Unfortunately, this is not possible, for the Unconscious is not something we can see and touch. We may sense it, however, through our every action and emotion.

We will understand the importance of the Unconscious—our inner self—when we realize that, to all outward appearances, we carry out our daily tasks and routines in a way that lets us live according to the rules of society. Our Unconscious, however, has its own wishes and desires which are often diametrically opposed to those standards. It does not observe the customs and morals of society.

Our Unconscious often takes the straightest path to reach a certain point. It always seems to behave in a cause-and-effect pattern. Often it protects us; at other times it exposes us to injury. Given a specific set of circumstances, our Unconscious will, without our realizing it, dictate a definite set of reactions, depending upon our earlier experiences. Although our total behavior pattern is dictated by our Unconscious, it is tempered by the values we have learned through our day-by-day living.

What, then, is the Unconscious? It is like the air. We cannot see it, nor can we touch it, but we know it is there. It does not seem to be present, and yet it is. How do we know, then, that it exists? We know it from the effects it has upon us. One time it may disturb us greatly, in a way we find inexplicable; another time we may get a bright idea, without apparent conscious forethought; in a third instance we may feel its effect only slightly, perhaps through a dream. But we are never without our Unconscious. It is always active, influencing us both negatively and positively—like the air, we cannot live without it.

*Freud's Contribution
to the Working of the Mind*

It was a long time before students of the human mind could find out what really took place in the reaction process of feeling, thinking, and acting. Incredible as it may sound, until the year 1900 we had no comprehensible concept of the working of the human mind. It was Freud who accomplished this first fruitful understanding of our mind's functioning. His concept, which fathered the psychoanalytic principles in wide use today, states that there are three compartments to the mind: the Ego, the Superego, and the Id—all invisible and overlapping, partly conscious and partly unconscious.

Let me stress here that these parts of the mind do not exist as actual physical entities. In fact, we do not know where the one begins and the other ends. These parts do not operate as individual units. They are irrevocably intertwined. When we use the separate terms for them, therefore, we do so only to define their functions.

1. *The Ego* is our personality and is largely conscious. This is the part that absorbs and expresses what we learn in daily living: the polish, the manners, the external, sensible social be-

havior that help us get along in the society we live in. This is the part, also, that does our thinking, tests reality around us, and, if necessary, rationalizes and permits us to accept certain situations by saying to ourselves, "Nothing is so bad today that it won't be a little better tomorrow."

2. *The Id* is the "gremlin" in us. Unlike the other two parts of the mind, the Id is not created after birth—we are born with it. It is the most difficult to control, because it consists of our instinctual drives, our primitive, amoral, and asocial impulses, such as the sexual impulse and the drive for love and for self-preservation. Freud also termed this Id the "Libido," meaning "life instinct." Henri Bergson called this instinct "*Elan Vital*," or "life force." Call it what we may, it is the basis of our very life—our primitive instinct for survival. It is present in everything we do, and without it we would not exist.

Thus the Id contains drives that are both constructive and destructive. It can be the creator of highly constructive deeds, but it can also force us to act in a destructive way. The Id conforms only to its own laws. Consider, for instance, the drive for self-preservation. We all have a need for physical comfort, such as shelter. We may be building a house for ourselves—a constructive impulse; but if someone threatens to destroy it, we may feel impelled to retaliate with destructiveness.

Obviously, then, we must work to control the Id, to re-channel, or sublimate, its potentially destructive impulses into constructive and yet satisfying means of expression.

3. *The Superego* is the last stronghold of the mind. It is, in lay terms, our "conscience," the unconscious force that makes us feel guilty when we feel we have done something wrong.

The Superego, like the Ego, is built up in us gradually, being at first conscious and only later becoming unconscious, as in all conditioning. It is partly the result of our parental training toward "correct" behavior, partly the product of our own hazy understanding of these instructions. Although originally our

parents' rules and regulations were an *external* force imposed upon us, eventually we incorporate these restrictions into our own concept of behavior. But since these parental commands were not always clear to us as children, we often distorted their meaning. Thus, our adult view of what is right and wrong may be clear or distorted, real or imaginary, depending upon how healthy or malformed our Superego is.

Normally, a merging occurs between the Ego and Superego, although within certain limits each is independent of the other. But both must work equally hard, as allies, to balance the force of the Id.

For instance, seven-year-old Stevie throws a stone through his aunt's window because she scolded him for not eating his cereal. Half an hour later, he confesses and apologizes, offering part of his allowance to pay for the damage. Here, his Id made him rebel against his aunt's command and seek revenge. His Ego perceived the reality—the means of fighting back. His Superego made him feel guilty and seek punishment.

In the case of Stevie, the mental process was on a conscious level. Let us now look at an example in an adult, where the Id's impulses are repressed:

¶ Greta constantly buys clothes that for some reason she dislikes once they are purchased. Although her closet is filled to the brim, she complains she has nothing to wear. But she becomes enraged when her husband says he wouldn't mind her spending the money if only she enjoyed what she bought.

Greta came from a poor family, where there was money only for essentials. Her father always reminded her not to spend money on unnecessary things, because he couldn't afford it. Greta said she understood. While inwardly she longed for the "little extras," she repressed her desires for her father's sake. But she still has an unconscious impulse (from her Id) to rebel against the restriction and fulfill her unsatisfied childhood need.

Although her Ego helps her accomplish this, she still feels unconsciously that she has no right to buy luxuries, and her Super-ego makes her feel guilty. Thus she imposes punishment on herself by being unable to enjoy what she buys, and she resents her husband's comments, considering them inferences that she is wasting money.

Obviously her Ego has not developed as strongly as her Super-ego. Had she been aware of her repression, she would have bought clothes more in proportion to her needs and enjoyed wearing them.

You can see, then, how important it is to try to uncover and bring into your conscious awareness as many of your unconscious feelings as possible. By doing so you will be able to examine them clearly and carefully and re-channel them. You will reduce the conflicts between your conscious and unconscious mind.

This process, which is the main principle in all psychiatric and psychoanalytic treatment, is a difficult one. The Ego and, for that matter, the Superego, do not really accept what they dislike in the Id's impulses. Emotions such as hate, revenge, and fear are pushed back into the Unconscious. If they are not dug up and clearly understood, they will disturb you in many different ways—in upsetting thoughts and actions during the day, in dreams and even nightmares when you sleep. They will impede your quest for Emotional Comfort.

When you begin to see how your mind operates, you will be amazed—perhaps even upset, at first—to discover just what forces drive you. But these discoveries bring their reward. You will widen your horizon by deepening your understanding of yourself, your family and others.

The Science of Yourself— You Can Predict Your Behavior

Through increased knowledge of the working of your mind,

you can achieve a higher degree of Emotional Comfort. But only insofar as you are aware of what is going on within you, as well as around you, can you predict your own behavior and anticipate the behavior of others.

In this way, you make a science of yourself. Science, within limitations, is able to predict things. We have learned to chart the future course of hurricanes to a reasonable degree; we can generally forecast the weather four or five days ahead; we can predict chain reactions of the atom. And, by using the science of psychoanalysis, we can also predict a man's behavior.

For instance, a shy person does not get along well with people because he fears himself and others and, consequently, feels hostile. Although he may be outwardly smiling and congenial, inwardly he wishes himself a million miles away. We can predict that he will either withdraw from people because he is too fearful and hostile or mingle with them in a quite aggressive way as an attempt to conceal his fears. It is more likely that in the long run he will withdraw.

Similarly, when you have learned the science of yourself—your own basic personality structure and the way it developed through your environmental situation—you will be able to reconcile your desires with your abilities and predict, to some extent, what you will or can do when faced with a specific problem.

Start to look at yourself, at your inner life. Only through self-examination can you uncover those feelings that have meaning for you. By applying your self-knowledge, you can develop a better way of understanding and dealing with your everyday problems before they have become enlarged within your own imagination. You will know how to live by your heart and body, as well as your mind, and do so with courage, faith, and confidence.

2

What Is Emotional Comfort?

Knowing When to Come in Out of the Rain

EVERYONE TRIES TO BE EMOTIONALLY COMFORTABLE—AT least we try to reach a state of mind and body that is as comfortable as possible. When we are tired, we yawn and stretch or go to sleep; when we sit on a hard chair, we change our position to lessen the discomfort. When the sun is too hot for us, we move into the shade. By the same token, when we are hungry we not only like to eat, but we have to; otherwise we become restless and upset and cannot concentrate. And when we are thirsty we do everything to quench our dryness. In short, we try to satisfy the needs of our bodies in order to feel comfortable.

This "knowing when to come in out of the rain" is a basic principle for getting along well in life. It is an extension of the

self-preservation instinct. Similarly, our mind constantly urges us forward toward pleasure, recognition, status, and security—toward achieving that dignity of mind and spirit that forms the basis of Emotional Comfort. We all strive to improve our own inner balance.

***Emotional Comfort—
Your Total Well-Being***

“Man does not live by bread alone.” He has a mind, as well as a body, and in this mind are emotions that he has to satisfy in order to feel comfortable. Emotional Comfort encompasses all that has a bearing upon your emotional, intellectual, spiritual, ethical, educational, social and economic status—the total well-being of your personality. You are emotionally comfortable when you can participate actively and ungrudgingly in most of the situations you meet, yet still feel you can meet your own needs with ease.

Another way of explaining this is to say that your mind, as a whole, is attuned to your surroundings. Your Ego, Id, and Superego must not be fighting with each other to such an extent that you feel uncomfortable. Everyone at some time or another has more than just a twinge of conscience tugging at him. But these occasional outbursts are more or less normal. It is the *basic* balance of our mind that must be correct. Neither the Ego, the Id, nor the Superego should rule the mind separately; they should all rule as one entity.

Being a Whole and Healthy Person

Emotional Comfort does not, however, mean that you are in a passive state of mind, just sitting, as it were, and warming yourself at a fireplace. It means that you are in an active state

of mind, that you can create opportunities for yourself, but at the same time can give freely and willingly of yourself and still feel you have further resources for new accomplishments. A job well done, however small, brings a satisfaction that creates in you new comfort.

¶ To gain Emotional Comfort, then, is, first, to see what is happening within ourselves and to become aware of what is going on around us. Second, to apply that awareness to our everyday behavior in a conscious effort to improve our emotional attitudes. Third, to change our environmental situation, but only when we fully understand our reasons for doing so and see a clear necessity for it. These are the first steps in reaching a state of emotional contentment.

Finding a New Outlook

The story of George illustrates the above points:

¶ When George first consulted me, he was deeply troubled because he could not "find himself," although he was already in his forties. He felt hopeless at the thought of working for the rest of his life as a carpenter and cabinet-maker, which had been his job for the preceding twenty years. While he had been happy in his job, now he secured no satisfaction from it. After talking with him, I saw that he had been so closely involved with his problem that he could not see the forest for the trees. Without realizing it, he had remained in a job he had outgrown; hence his frustration and discontent.

In subsequent visits, he mentioned his enjoyment of wood-carving and sculpturing, a point which I took up eagerly. "Obviously, George, you have more creative talent than you utilize. And that is, I think, the reason why you are so unhappy. Have you ever considered doing more sculpture?"

George's face lit up, and as he left me he said, "You have a point there, Doctor. I'll think about it."

When George returned home, he began to think further about his situation. He realized that he could not entirely disregard his real wishes, if he was to be a success—in terms of his own happiness, and not in the superficial sense.

Some time later, George found himself a job in a church, carving bas-reliefs in stone. One day the architect of the church passed and admired George's work. He asked George to try his hand at doing a head of one of the old prophets, and George agreed. In the following weeks he worked very hard at it, putting his heart and soul into it. And it turned out to be filled with character and strength—that same character and strength George now felt within himself. Unconsciously, you see, he had wished to create a beautiful work of art, and his Id would not let him rest until he had done so. The outcome was that George was appointed sculptor at the church and has, since then, felt satisfied and happy.

You may be asking yourself now, "Why didn't George himself realize why he was unhappy in his work and find a more suitable job?" The reason is that he had come from a poor family and had had to work very hard, as a youngster, to help support them; consequently, his sense of responsibility had not allowed him to give up a job that gave him a secure income. Although his family was no longer dependent upon him, he had unwittingly continued to feel that his own happiness had to yield to the needs of his family. But his Unconscious delivered its message in the form of a depression, which had forced him to take some positive steps.

George's case illustrates one way of achieving Emotional Comfort: to learn a new way of looking at and evaluating yourself in relation to the situations around you, and then to find a new way of living. For George, this was relatively easy, because he had a great deal of emotional strength to begin with. But it



can be done in many instances, though some of us may need more self-exploration than others. By seeking out and utilizing your God-given gifts, whatever they may be, you can set and attain for yourself a higher and more satisfying goal, and give your life more meaning.

The case of Charlotte is another illustration of this same point:

¶ Charlotte was a frustrated and unhappy girl at the age of twenty-nine. She worked in her father's store which, as his only child, she would eventually inherit. One day she said to me, "My father wants me to take over the store, but I have absolutely no interest in selling. I would much rather have a job where I could work more with figures. He senses it, I think, but I can't tell him so directly, because I hate to hurt him."

Although Charlotte managed somehow to keep seemingly good relationships with people and did reasonably well at selling, it was obvious to me that she was inwardly shy and retiring. Her father felt he was doing his best for her and couldn't understand her lack of interest in the store. He didn't realize that she should really find work where she could utilize her natural talents. And Charlotte's devotion to her father prevented her from seeing that she would, in time, please him more by being happy than by following what he thought most suitable for her. Psychoanalysis helped her to recognize this and to free her feelings enough to find direction.

She began to attend night school and, after a couple of years of hard work, told her father she wanted to be a math teacher. She took her examination, received her license, and taught for several years. Later, she was appointed principal of a school, and her father was extremely happy and proud of his daughter's ability to find her own niche in life. Thus, by obtaining a new outlook, she was able to find her life work, and with that came well-being.

Doing nothing about your life and well-being is a negative

approach to your difficulties. It only postpones the possibility of your achieving Emotional Comfort, and learning to adjust to yourself and to those about you in a way that brings you enjoyment. Nowhere else is the phrase, "Don't put off till tomorrow what you can do today" more applicable than here. To put off the day when you start feeling and thinking in the right direction accomplishes nothing. Your mind is not at ease; your problems are only held in abeyance until finally you decide or are compelled to do something about them. You are only deluding yourself if you think things will take care of themselves.

You, like every other person, have a great many traits within yourself that can help you to reach emotional well-being. Will you accept the challenge? Let's see what you can accomplish by doing something about your life.

"Where's Your Grit?"

Probably you have all heard one unforgettable story of courage. Such a story was told me by a young man of charm, ability, and, perhaps the greatest of all virtues, humility.

¶ When I met Crane, he was the owner of an outstanding company in one of the largest cities in the world, but he hadn't always had money or position. In fact, his first job had paid him ten dollars a week as a trainee, selling advertising space for a small concern, except that he wasn't selling any in the beginning. He was afraid—afraid of the city, of people, but, most of all, of himself. Days went by and he did nothing.

Finally the boss called Crane into his office. "Where's your grit?" he asked in a calm voice. "Can you feel comfortable within yourself? We hired you because it was plain to see you had ability. Are you going to waste that ability now when you could be building a future for yourself?"

Crane was humiliated. He felt indignant and angry, and he

couldn't say a word. But he went home determined to prove that his boss' belief in his ability was justified. The next day he sold advertising space, and the next day, too, and the day after that. He sold space because his boss had had the wisdom to say just the right thing. Four weeks later Crane asked for a raise. When all the charts had been studied, it was discovered that because of his many commissions he was earning more money than the boss himself.

That gave Crane his start, the shot in the arm he needed to make something of himself. It was a lesson he never forgot.

Years later, he was having lunch with his old boss with whom he had become great friends. The crash of 1929 had struck hard, and his former boss had lost most of his money; he was depressed and discouraged; life seemed without meaning for him. Crane said to him, half kidding, half seriously: "Where's your grit? Don't you have any confidence?" They both laughed.

Two weeks later Crane got a long distance call from his old boss telling Crane about his new job and thanking him for the boost. Their brief meeting had shown him that, during the fourteen weeks when he had walked the streets unemployed, he had concentrated only on his failure instead of remembering his abilities and thinking of new ways to use them.

In spite of heavy odds, he was able to master his misery. Once he realized that his negative thoughts had been blocking him from constructive action, he could seek the opportunity to change the conditions under which he lived. He could modify his situation to regain success. He knew that every situation has a potentiality that can be realized. He could see it because he was realistic. He didn't sit with his hands in his lap, wishing and dreaming that something would come his way. He remembered "Seek and ye shall find." Only the man who seeks is emotionally comfortable.

Your Reactions Depend Upon Your Insight

Crane's boss had grit. And he used it to find his comfort.

But *where is your grit, and are you using it?* What makes one person strong, another weak? one go to pieces in the face of a seemingly small difficulty, another stay the same in spite of almost insurmountable difficulties?

The answer lies in the way you react to the situations you face; those reactions depend upon your insight into yourself; and your insight is based upon your knowledge of yourself—of what you *really* are.

*Your Insight Depends Upon
Your Self-Scrutiny*

Your insight depends upon three factors: (1) your aptitude for perceiving things; (2) your capacity to relate these things to a situation; and (3) your ability to follow through on your observations. All are directly tied in with your willingness to scrutinize yourself and your life situation, and the strength and relentlessness with which you carry out this scrutiny. Self-education is your mind's curiosity and natural inclination toward learning—in this case, learning about yourself.

*Your Self-Scrutiny Depends Upon
Your Self-Educative Force*

Your self-education—because your journey here is, in the broadest sense, a self-educative process through which your emotions grow—depends upon the effort you put into gaining and using your emotional insights. The degree of this strength, its driving power, I shall call the self-educative force. This force contains energy, libido. Into it goes the self-analytical, or the self-examining force that, if successful, enables the self-detecting or self-revealing force to function. Only after the self-revealing force has resulted in self-recognition can your real self-instruc-

tion begin. All those inclinations within you which consciously or unconsciously tend to develop knowledge about yourself help to establish your self-identity—your full and true personality—your relationship to the world around you, and help you to achieve Emotional Comfort.

The self-educative force is part of our Ego and gives our Ego strength and endurance. It is part of our seeking out, of our wanting to know. This desire varies with each individual and depends, as mentioned, upon the strength of the Ego, which again depends upon the strength of our instinctual forces and their relationship to the Ego. Self-education connotes a conscious process, but it is basically an unconscious one, since it springs from our inherent inclination to be curious. Since the sexual element is imbedded in this tendency, part of the process of self-education is sexually charged, although unconsciously so. Such an explanation may come as a surprise to you. Remember that curiosity is linked to the sexual drive, as is shown by every child's wondering how he was born, and it will become more understandable.

Curiosity is the root of science and scientific research. Although at first you may have difficulty in being scientific about the study of your mind, the more accurate and logical you are in your observations of your behavior patterns and their development, the more scientific you become.

Why We Don't Learn from Experience

If we see a smoking waffle iron, we certainly know from past experience not to touch it. By the same token, if we run for a bus and the driver pulls away just as we reach the door, we ought to know better than to "blow up" about it. We ought to realize that it only harms us to make an issue over circumstances that cannot be changed, that we achieve no satisfaction at all

from such behavior. But why do we do the same thing the next time this occurs?

The reason we don't learn from our experiences is that our original habit patterns interfere with our recognition of the lessons that new experiences can teach us, and therefore prevent us from incorporating them into our method of living.

A good swimmer never forgets how to swim; nor does a good driver forget how to drive a car, nor a youngster how to ride a bike. This same type of habit formation occurs in our emotional life. If our feelings have developed in a constructive way, then we will have no interference in reacting in a constructive manner to new experiences, for we will be able to depend upon our well-trained, good habit patterns. However, if anger, fear, or resentment are unconsciously present, although we may not know the reason why, we will find ourselves reacting in a negative way to new experiences. What has happened is that our hostile emotions have blocked our constructive tendencies from responding to these new experiences.

It is impossible for us to respond normally if we do not uncover and become aware of our unconscious feelings. As the self-educative process continues, you will find out more about your hidden feelings. You will educate yourself by your own efforts and will therefore be able to separate your assets from your liabilities (your constructive traits from your destructive traits). Then you will know what liabilities to discard and what assets to develop.

The ideal would be for your self-educative force to become so well-developed that you would always be aware of the effect of your past experience and actions upon your present emotional life. Then you would profit from them by side-stepping any behavior that you know would have a harmful effect upon your emotional well-being. But this is difficult, because the Unconscious is stronger than the self-educative force alone. What you can do, however, is try to make your Unconscious as much as

possible a part of your Conscious by bringing into *activity* feelings, thoughts, and ideas that had been suppressed and repressed.

*Solutions to Your Problems
Are Rooted in Your Unconscious*

The difficulty in finding adequate solutions for most of our problems is that our troubles often have their roots deep in our Unconscious. That is why it is so hard to give people advice about a specific situation. Too often the only advice given is: "You must be constructive about it."

But it doesn't help very much to tell a man to be constructive or to think positive thoughts if his Unconscious resists doing so. He can solve his problem only by knowing the conscious *plus* the unconscious side of it—by knowing himself and his situation intimately. Giving a person a pat solution to a problem does not *really* solve it, unless we are certain that it truly fits in with his own unconscious motivations.

Most people give advice according to what they would do themselves, overlooking the fact that the seeker of the advice may be too inhibited to follow through on it. Sometimes we give advice knowing that if we were involved in the situation we ourselves would be too fearful to act on it. For these reasons, radio and television programs or books and pamphlets that tell you what to do in this or that situation, without knowing the *real* you (your unconscious feelings) are doomed to failure. In the main, they deal with conscious thought and action. But, since most of our behavior is unconscious, it does not help very much to make a conscious effort, by sheer will-power, to do one thing or another if the Unconscious is pulling in the other direction. It may work for a short while, but eventually your Unconscious will pick up the reins again and re-direct you as it wishes.

This does not mean, of course, that you should never seek ad-

vice. Everyone must, at one time or another. It is perfectly natural—as long as it is *you* who make the final decision, in accordance with your own real feelings and not by blindly following someone else's dictates.

*With Self-Examination Comes the Ability
to Help Yourself*

With self-examination comes self-recognition; and with self-recognition come self-help and the ability to think for yourself. You have to utilize your impulse toward self-education and self-instruction so that you can detect everything within yourself, reaching for self-disclosure and the knowledge of what you really want for yourself. This is the reason for your self-examination, for your trying to look within yourself.

Everyone has a capacity for self-education and for change, although everyone tends to resist change. There is in each one of us a force toward self-knowledge and self-recognition and self-training that makes itself felt most strongly in whoever does not suppress or repress (block) that force. That is, he whose Unconscious is pitted against his conscious mind the least, has the strongest force and possibility for self-development.

A primary reason why many of us do not seek self-knowledge is that we are deluded by fear and misconceptions. We are afraid to realize that our actions start, consciously or unconsciously, in our own minds, motivated by our wishes, hopes, fears, ambitions, and dreams. For to acknowledge this fact means we must accept full responsibility for our actions, and too many of us believe, through faulty up-bringing, that other people have dominion over our lives. Part of us, in fact, prefer to believe it. But we can all learn, to some extent, to master our Unconscious, particularly the Id, and thereby control our actions. And we then have the means to find Emotional Comfort.

Unfortunately, very few of us recognize the importance of seeking self-knowledge at its real source, within our own selves. The history of mankind portrays Socrates, with his words, "Know thyself," and Polonius in Shakespeare's *Hamlet*, with his speech "To thine own self be true . . ." as solitary voices in an uninterested world. Man is deceived by his senses into looking toward other people and things for answers that only he can furnish.

3

Starting Your Self-Examination

Taking Steps Toward a Constructive Endeavor

BEGIN TO GET ACQUAINTED WITH YOURSELF BY BECOMING aware of yourself.

1. Study yourself—the shape of your hands and feet and legs—in the mirror; notice your face, your features, and your body build.
2. Become aware of the way you walk and talk, the way you eat, the way you smile, the tone of your voice, the way you dress, your appearance, and your poise (or lack of it).
3. Expand that self-examination to the externals about you—your home, your furniture, the books in your library, the old clock on the mantelpiece, the porch with the worn-out chairs, the trees on your front lawn.

4. Notice the people around you and their behavior—your mate, your parents, brothers and sisters, uncles and aunts, your friends and acquaintances, your business associates.

And then start to examine what you think you are like within yourself:

5. Are you friendly or hostile? Do you usually wake up in a good mood or a grumpy mood? Are you polite or rude?
6. Do people like you, dislike you, or are they indifferent to you?
7. Begin to reminisce—about your childhood, your feelings about your parents, your relationship to your sisters and brothers, your relationship to other children.

Develop Your Image of Your Earlier Life

Start to remember your childhood, the fun you had. Remember the Sundays the whole family spent together, because it was the only day Dad was home; and recall how you looked forward to his ritual of reading the funnies to you. Remember some of your classmates—the boy with whom you made airplanes, or the girl whose pigtails you used to pull, just because you liked her. Recall your first birthday party, or how proud you felt at being chosen Queen of the May, or the excitement of being flower-girl at your aunt's wedding.

Remember the resentments you harbored. The disillusionment of learning there really is no Santa Claus. Or the hayride you missed because Mother said you were "bad" and for which you never forgave her. Or the time your brother broke your favorite doll when you had a fight with him. And how "left out" you felt because you weren't one of "the gang." Or the junior prom you couldn't attend because you had no date, and so on.

Some of Us Were Unloved Children

"A happy youth, and their old age is beautiful and free." William Wordsworth's keen mind plumbed the depths of human emotions when he wrote that. When we try to find out why some people are strong and others weak emotionally, we may see that some of the latter received too little genuine love as children, a primary factor in their development. When our first impressions as we come into the world are those of feeling wanted and therefore secure—when, in becoming acquainted with people and life around us, we are surrounded with joy and devotion rather than antagonism and despair, we tend to feel this is a good world to be in, and that the battle of life is more than half won for us. A constructive pattern is begun. If through our formative years, we are taught the meaning of genuine love by people who love each other, there is very little chance of our going astray.

Often, when a person has been brought up without enough love, he will turn and cling to someone he likes very much after he has grown up. And often he will say to that person, "You give me so much strength, just being with you," or "Somehow, you make me want to be strong." He is seeking that love he missed as a youth, and seeks that strength which comes from just knowing that one is wanted. This process is a by-product of the instinct for self-preservation. It is a fact that babies born in a hospital, and kept in a hospital nursery, if left alone and not given adequate attention, will sicken quickly. Emotional Comfort is a feeling that must be nourished in us from earliest babyhood. It is a feeling that, from the very day we are born, each one of us unconsciously knows is a desirable one.

*Looking at Ourselves
in Relation to the World*

But even if many of us are not brought up with enough love,

we can still make a go of our lives. When people have been crushed by an experience or a series of experiences, they too often permit this circumstance to make them cruel and heartless instead of kind and considerate. They are full of self-pity. Unable to look at the whole picture of life, they think and act only in terms of their own immediate feelings, their own inner world, and prevent themselves from moving forward.

This happens when the feeling that the world is a hostile place began early in childhood. It is an example of a situation where the Id runs rampant over the Superego and the Ego. The Id's forces become destructive rather than constructive; there are no controls to guide the Id, which does not recognize that it "ought" to behave in a socially acceptable manner. But the Superego, which knows what is acceptable, makes us feel uncomfortable because it cannot control the Id. Of course, all these processes take place on an unconscious level in our minds. Unconsciously, we feel anxiety, guilt, shame, distress, fear. To conquer this conflict we must bring our feelings from the Id, the major part of the Unconscious, up to the conscious level, in order to face them realistically and learn to cope with them.

If we were all to look upon our resentments, our humiliations, our inner wounds in the light in which they were created, then they would no longer eat away at us. For we would be able to bring them into the correct perspective. It is only by raking these up once again and examining them in detail that you can view them in the right dimension. You will find that the hurts you experience and which pain you so much now, are linked up with an old wound from your childhood days, which has receded into your unconscious mind. It is by no means easy to clarify such a connection. But if you do not, it is likely that you will continue to feel hurt by similar circumstances throughout your life.

*You Begin to Feel Awake
and to Be Enriched*

The oft-drawn cartoon of the man with the light bulb lighting up over his head is perhaps the most graphic way of explaining this self-searching process. A real inner light flashes when you learn to understand yourself and others. All this reminiscing makes you sense a peculiar emotion within yourself. You feel that you have begun to awaken; you feel you have begun to establish a bridge, however tiny, with your past. Then you find yourself bringing to life more buried and forgotten thoughts and feelings.

Then you begin to have a feeling that somehow life has begun to take on new meaning, another tone or color. You see, hear and feel things that weren't there before. You wonder where, for heaven's sake, you have been all these years. You decide that from now on you will be awake to all that you have within yourself. When you have this feeling, you begin to live.

That is a very important step toward Emotional Comfort. You will achieve more depth, a wider range of feeling. You will feel that you have inner resources. You now can have an enriched inner life.

What you are actually doing by becoming aware, by becoming awakened to yourself and your surroundings, is to expose your consciousness to ideas that have been buried in the Unconscious. You are raising the level of your emotions by bringing them out of the Unconscious and into the open. And at the same time, you are teaching your mind to absorb and accept the most infinitesimal detail of your daily life. Naturally, your unconscious mind is aware of these happenings at every turn, but you don't notice many of them because they are not emotionally significant to you. When you master more feelings emerging from your Unconscious you feel that you are more of a person, more whole, more real, than you ever were before. You begin to achieve

a harmony of mind that means you are well on the road to achieving Emotional Comfort.

Enrichment Has No Barriers

With the development of your inner life, you will feel a sense of curiosity, of appreciation of the greatness of the world, whatever your position in life may be.

To paraphrase Abraham Lincoln, God must have loved the little people, because he made so many of them. Some of them are bigger, kinder, finer than we know, even though their deeds don't make newspaper headlines. A man who measures his life in terms of big deals, the jobs he has done, and the money he has earned without regard for others, is not a "big" man. He is to be pitied.

I am sure we can all recall men who built fabulous empires. Many of them used their fortunes to aid others; they realized the value and use of money. Others, however, piled holding company upon holding company, plant upon plant, all the while stepping on everything and everyone in their path solely for their own ends. The story of what happened to them is classic. The wrongs they did to others ate away at them, until they were no longer able to control what they had created. Completely out of hand, their empires collapsed of their own top-heavy weight, and these men collapsed with them.

We must remember that the little things we do in our everyday lives may be just as important in the over-all picture of our existence as these empires were to their owners. Our everyday actions will provide us with clues to understanding ourselves, if we will pay heed to them. If our Superego is well-developed, it will try to counteract the Id, and lessen its force. We will feel uneasy if we are doing something that is not right for us. And we will sense that it is not right. This is the point at which we

ought to begin to examine our feelings, for they provide us with a concrete example of the way our individual Id, Ego, and Superego react to each other. From this point we can start upon a deeper examination of ourselves.

Wasting Life

The seconds and minutes and hours that go down the drain in wasted activity, or just wasted time, can never be recovered. Too often we do not live our lives to the fullest, because we are so busy spending our precious time fretting about an incident, a comment, a glance that has long been forgotten by others and probably was never important anyway. We bury our heads in detail and meanwhile ignore the beauty around us. Such feelings of injustice need to be eliminated. I do not mean that we should ignore the small things completely; sometimes the small things can be of more importance than the big ones. But when we permit ourselves to stew over small things, when we see *only* the small side of life and connect it with our personal worries and fears, it is insidious. The effort to be constructive in one's thoughts and actions through self-scrutiny leads to Emotional Comfort.

The more you know about yourself, the closer you come to Emotional Comfort, because you can get along better with yourself and others. But you can work this out only by searching within yourself for the answers. Everyone should try to cope with his life. Do something about it.

We All Have Constructive Traits

When I say "Do something," I mean to urge you to do something constructive for yourself—to do something that counts. Everyone has constructive traits ingrained in him. These con-

structive traits vary in strength from person to person. But, strong or weak, their potentiality for development is present in everyone's personality.

Very rarely do we find the person whose destructive or "bad" traits have completely overpowered the good in them. Caligula, Ivan the Terrible, and Hitler all made history because of their maliciousness, but they span a period of 2,000 years. In contrast to them we find the essentially good men, such as Socrates, Spinoza, Ghandi, and Lincoln. The potential for good is always present within you. Often it is so deeply buried that you have to seek and seek in order to bring it into the daylight, while at other times it is so near the surface that it can be released merely by a smile from someone.

Misdirected Constructiveness

Doing something constructive for yourself and others will help you feel more comfortable, because it gives you a feeling of accomplishing something worthwhile. But such an accomplishment presupposes that you know yourself and understand what motivates you. You should try to question your motivation, because often too much of a personal motivation sneaks in without your awareness of it. In the eyes of others your actions may be great, but what is the motive behind them?

¶ Fred, a likable young man who used to shower gifts on his friends and family, once told me he gave expensive presents because "he got the habit" and because he liked to make others happy. And so it appeared, on the surface. He wasn't aware, however, of the truth behind his rationalized altruistic generosity. Fred felt, unconsciously, that he had never been able to please his parents or anyone close to him, and this left him with a strong need to feel accepted and important. He satisfied this

significant emotional need by "buying friendship," by giving expensive gifts indiscriminately. He thought this made him feel more comfortable, until he began to examine it and discover how much he inwardly resented his compulsion to give. While it was true that people felt he was generous, Fred had overlooked the fact that they liked him for himself and would still have liked him even if he brought no gifts at all. But Fred actually felt within himself that, as a person, he had nothing to give. When this feeling of inferiority was brought into the open, through delving into his childhood, Fred took notice of it and started to think it over. After a while, the light-bulb began to flash. Little by little, as the idea penetrated into his emotions, his former attitude took on a more reasonable tenor. He began to have a feeling of emotional well-being. He felt more accepted and less compelled to bring "peace offerings" at every occasion.

Fred's case shows that, in doing things for others, we should strive to examine our reasons. True giving, in its most ideal sense, should be done because you *want* to give without thought of personal aggrandizement or desire for reward in any form. It is when your personal desires become the motivation that you tend to feel injured if people become ungrateful or seem to be taking things from you without giving in return; perhaps it's because you are really giving, at the very outset of the relationship, with the hope of a specific return in view. Of course, no one can continue giving endlessly without reciprocation. But if you can understand fully your initial reason for giving, then you will know where and when to do so, and you will find it really satisfying.

***We Are All Different,
Yet Basically Similar***

There is a different destiny for every individual. There is no denying that we all have a different physical shape, a different

mental and emotional capacity, a different ability to see, think, and feel, a different ability to endure frustration and a different way of reacting to any situation we must face.

How many times have we heard someone say, "Oh, we're all alike"? Nothing could be further from the truth.

No two people are alike, since their individual experiences, as well as their biological characteristics are different. We already understand that each person is, to a large extent, a product of his own mind and thoughts. While someone may have planted a seed of thought, it is we who have accepted and perhaps enlarged and distorted it in our mind. In that sense, we alone are responsible for our mind and thoughts. Everything we do in life makes some impression upon our minds, and these impressions form a pattern that cannot possibly be repeated in someone else.

Your Solution to Your Individual Problem

While we all have basic drives in common, there is a wide variety of individual responses to any given situation just because of different constitutions and the different happenings of our formative and later years.

Whatever our personality manifests, it will vary in intensity and degree. But our drives and needs, nevertheless, are very much a part of us all, since we are cast, fundamentally, from the same mold. And it is this intrinsic sameness that helps us in our understanding of one another.

This myriad of differences and samenesses makes bringing up children difficult, for what may be the "normal" stage of development for our child may not be the "normal" one for our friend's child. All children learn to eat, to crawl, to walk, to talk, but who is to say how soon they should do these things? We can only

establish a general scale of psychological behavior and physical development, and hope that we can help the child do these things well and, at the same time, find them satisfying. Learning to do something desirable in a prescribed manner is less important than learning to do it well; that is, with a feeling of accomplishment and pleasure.

There is no ready-made solution for any of your problems. You can work one out, however, by examining both your conscious and unconscious mind. Your solution may not be the best one, but some constructive feeling is better than no feeling or effort at all, and through even more work, you may be able to arrive at a better and happier solution of your situation. There is something to be learned from every experience you have.

At first, working through your problems may upset you, for you had previously pushed them out of your conscious mind because they seemed so large and insurmountable. As soon as you begin to bring them forth and examine their various facets, their total image will become clearer, and you will begin to feel a sense of relief.

For without your realizing it, the facets of your problems that were buried in your Unconscious, have kept you tense and nervous. This tension stems from your indecision about what is troubling you. Only later, when you have found a satisfactory solution to your problem, will you be able to realize how much it bothered you.

One of my friends said to me one day: "The worst thing was the indecision, the not knowing what to do. When I knew I had decided, it was much easier. I feel at ease now. Thank you!"

"But you worked it out yourself," I answered. "It was you who began to scrutinize the situation, not I. And it was you who made the decision, not I. And that is also what makes you feel more comfortable."

*You Can Give Your Life
Action and Direction*

There are two reasons why it is important to face a feeling, examine it and evaluate it at the time you encounter it, however small it may be. One is that you get it off your chest before you magnify it far beyond its true proportion. The other is that you start to build a pattern of feeling and thinking and a pattern of action which are bound to bring about some change in your problem.

The great problems you may have, which prevent you from enjoying life, were originally small ones—when you were a child. You allowed them to grow into monsters because you knew no better. Now as a mature adult, you *can* know better—and you can gain that knowledge by taking a fresh look at yourself.

Ask yourself again: What do you think of yourself? Do you like yourself? Do you have what you consider a good relationship with other people? Remember your childhood. Was it happy? Do you enjoy life now? Do you get pleasure from the little things? Do you have difficulty in answering these questions?

Within us there are forces that oppose our achieving and maintaining emotional well-being. These forces are at the center of our emotions. If our feelings are positive, we have a positive feeling toward life; if they are negative—hostility, destructiveness, fear and guilt—we have a negative attitude toward life. Understanding these feelings and working them out determine, to a large extent, our Emotional Comfort.

*Learn to Use Your
Unconscious Forces*

Our feelings and experiences, as expressed through our Unconscious, govern us far more than does our intellect. This is why it was probably difficult for you to give a rational answer to

some of the questions I have posed. But if we become aware of our unconscious feelings we can realistically handle the struggle within ourselves between emotion and reason, just as this struggle is realistically handled every day in psychiatric practices. And here we must use our intellect. For, although emotions know no logical thinking, still in our self-evaluations we must follow a logical cause-and-effect pattern to arrive at an intelligent solution to our difficulties.

If you can avoid putting aside a gnawing problem and examine, instead, its real meaning for you, you will realize how these buried feelings have weakened you in the past. The fact that you put them aside for so long only served to impress them more deeply upon that labyrinth of your mind that influences all your present and future behavior and attitudes. If this first hurdle—your looking at yourself without fear and hesitation—is once crossed, the rest will be, if not easier, then at least more agreeable.

4

Awaken

Your Unconscious

For it is wisdom to believe the heart.

—GEORGE SANTAYANA

YOU CAN ACHIEVE WELL-BEING ONLY IN AN INDIRECT WAY—through knowledge of your inner forces, your feelings. Only those few have attained emotional satisfaction who have become aware of their inner self—their Unconscious—to such an extent that they have tied it in with their life situation. You too will find it to your advantage to have your Unconscious working for you instead of against you in your search for Emotional Comfort. And you can accomplish this by using your self-educative force to learn about your Unconscious.

This process is similar to harnessing water in a hydroelectric plant to produce electricity. The water is there anyway—but by

harnessing it, you use it to its best advantage. In the same way, you can harness your Unconscious by bringing it up to your Conscious. First, however, you must be aware of its constant presence, its general make-up, and its method of operation. And you must accept the fact that the Unconscious is the most important part of your mind.

You may, for example, have wondered why a friend did not speak to you at a party you both attended. Perhaps you thought he was trying to slight you. Or else, you might have felt that the party was so large he had no chance to come across the room and speak—that he was so occupied elsewhere that the time slipped by unnoticed, until the party was over. The point is that your Unconscious dictates your feelings in this matter. Just suppose that you don't really like this friend. Then you are likely to read into his actions what you yourself really feel. You could have walked across the room just as well as your friend! The very fact that you did not do so can be construed as a denial of the friendship. In other words, your Unconscious did not follow the rules of socially accepted behavior. It acted just as it wished to act. If you do not like your friend, your Unconscious tells you that the friend does not like you, and thus saves you from making the necessary overture. On the other hand, if there is no conflict between the Id and the Ego and you really do like the friend, then there is no problem at all. You recognize the circumstances that kept you apart, and accept them for what they are.

Naturally, you would feel emotionally comfortable if you could understand the situation. However, sometimes unconscious feelings of hurt and neglect interfere with your seeing a situation realistically, and, consequently handling it in a constructive manner. Then some reconciliation between your conscious and unconscious feelings must be made.

We cannot ask or expect our Unconscious to think or feel—it "thinks" only through its own "feeling." If you feel a certain way basically, you are guided fundamentally by your uncon-

scious, and not your conscious mind. Your Unconscious "feels" its way through a situation first, before your conscious mind ever picks up the signal and develops that feeling into thoughts and actions. Nothing ever happens in yourself which does not originate in your Unconscious.

Your emotional well-being depends upon how well you align the feelings of the Conscious and the Unconscious, upon how well you can lessen their conflict and achieve unity and harmony between them. Will-power alone will not do. You cannot rationalize away your true feelings by saying, "It doesn't bother me," when it really does.

We must remember that much of our conflict is between the forces of the Id, the Superego, and the Ego, between the Conscious and the Unconscious. We must also realize that we can never eliminate all conflicts completely because this would require a total amalgamation of the Conscious and the Unconscious. The Unconscious would then always be conscious—an impossible state of affairs.

The Contents of the Unconscious

To paraphrase from Shakespeare's *Hamlet*, there's more between heaven and earth than we know. So it is with the Unconscious. There's more between our encountering a situation and our reacting to it than we realize. For in between is our Unconscious.

The unconscious mind exists in all of us. It is something from which we should not try to escape, although we may choose sometimes not to recognize it. It is always active, waiting to reveal our innermost feelings, the ones we wish to hide, the ones we are ashamed of. It harbors fear, resentment, rivalry, and hatred. At times it expresses itself in a desire to kill, but it also harbors ideals and dreams of good and great deeds. They are the ones which make us feel strong and worthy.

Much of the Unconscious is the Mr. Hyde in us. It is the ugly and the beastly covered up by civilized behavior and socially imposed conduct. It is also our creative part.

The more you become aware of your Unconscious, the more you can readjust your feeling and thinking into constructive instead of destructive patterns. If, for instance, you come to realize that you behave in a certain manner because of past resentments, then you will begin to bring those resentments out into the open to air them. In this way, you diminish their importance in your mind, until they have completely disappeared. It is not at all a matter of re-educating the Unconscious to behave as you would like. It is a matter of re-educating yourself to believe honestly and to see, through demonstration, that you have conquered the unacceptable attitudes, that you have studied them in their true light, and that you are really not bothered or controlled by them. For it is impossible to lie to your Unconscious. However bizarre its notions may seem to be, at least its behavior is honest—it is being true unto itself.

Most of us, as children, often felt "pushed around" by our elders and frequently had the impulse to do something startling, to say something disagreeable, to hit someone over the head in an effort to shut him up, or simply to go somewhere else.

If we were not permitted enough leeway, within reason, to do some of these things without severe punishment or threat of punishment, these impulses stayed with us, even though we no longer consciously dwell on them. However, when we least expect it, they have a tendency to pop up, to show themselves in other ways.

*Actions Speak Louder Than
the Voice of the Unconscious*

The presence of our Unconscious is again revealed by erroneously carried-out actions. Very often the reasons for mispronun-

ciations, for the occasional use of a word or name which does not fit in with the conversation, and for forgetting, stem from our unconsciously repressed feelings. It may have happened to you, as it has happened to me, that you have dialed a phone number, only to find the line busy. After a little while, you discover you were dialing your own number. Maybe unconsciously, you preferred not to call the person.

Similarly, people often forget their eyeglasses, because they really don't want to wear them.

Once, when I tried to open the door of my apartment with the key to my office, I realized that, unconsciously, I wanted to be in my office working on some material for a deadline. On another occasion, I was called away from a party at my home to attend a patient who was to arrive at my office in half an hour. I struggled very hard to open the office door with my key when, to my surprise, I discovered I had been using the key to my apartment. I realized, then, that my reluctance to be at my office had revealed itself. I really wanted to be at the party.

We all know of incidents where someone accidentally destroys a delicate and expensive object. We tend to believe that there is no psychological motivation for it. Yet, if we think that a maid, for example, often must work very hard and very carefully to clean these art objects, whose value she may have little or no idea of, there is reason to believe that she may, at least unconsciously, feel hostile about them and therefore does not exercise so much care in handling them. She may blame her slippery hands for the accidents, but, by the same token, we do not see such accidents happening with employees in an art museum. Since they identify themselves with their employers, they are able to handle the fragile objects without damaging them.

Slips of the Tongue

The Unconscious may express itself in lapses in writing, the

"writer's devil," or in jokes. Goethe said, "He who makes a joke, conceals a problem." The error, the joke, the lapse of the tongue, all indicate that unconscious thoughts interfere with the intended action.

¶ I remember asking a young man when he had last seen his mother. "It was last evening when I killed her goodnight," he replied.

I asked him what he had said, and he answered: "I know I made a slip of the tongue! So what! I make lots of them. It embarrasses me, but why should I care about it?"

I did not answer his hostile remarks about slips of the tongue; I knew that the real truth about his relationship with his mother would come out anyway—as, in time, it did. It developed that he was extremely resentful and hostile toward his mother because, in all his forty years of living, he had been dependent upon her—as an unhappy little child is dependent upon his mother.

Another case further illustrates my point:

¶ A few years ago, a lady called me for an appointment. At the scheduled time, she entered my office, sat down, and after a few preliminaries began to talk about herself in a rambling way. After I had listened to her for a while, I asked her what her problem was. She answered that she had no problem really, the only thing she wanted was to have me write a letter of testimony about a certain matter. When I told her that such a letter would not be true to the facts, and therefore I couldn't write it, she became indignant and abusive and swore that the letter would be true in every respect. When I refused once again to give in to her adamant wishes, she answered in an angry voice: "If you don't want to write this letter, I will ask my liar!" meaning lawyer. As she said the word liar she looked at me, surprised

and horrified. I glanced at her silently. She arose, in a huff, and stormed out, slamming the door behind her. I never saw the lady again.

The slip of the tongue ". . . ask my liar!" had revealed her unconscious motivation and was, for me, an additional point to determine how truthful her story was.

You may think, perhaps, that I am making too much of these slips of the tongue—*lapsus linguae*. Most often, though, these slips have a definite, although sometimes hidden, meaning. Everyone of us frequently makes these slips, even more often than we know, since we do not usually notice them. And even if we are aware of them, we tend to dismiss them slightly. We "forget"—suppress—our slips to such an extent that, in time, they become so far removed from our conscious mind that we believe they never took place. In other words, we tend to deny their presence.

No wonder, therefore, that many people, even intelligent ones, feel offended if we draw their attention to a mistake they have made in their speech.

Returning to our case of the "liar," her speech blunder could mean only one thing: she felt, unconsciously, that no one but a liar would write the letter she wanted. Her intention to say "lawyer" was interfered with by an idea—*lie*—within her Unconscious, although it was partly repressed. She couldn't hold it back completely. Her attention was, in that moment, diverted by the true feeling arising from her Unconscious.

¶ Christine, a very pretty young girl, complained to her friend that a mutual acquaintance of theirs disliked and criticized her unduly and had spoken of her as being like a fragile china-doll. The discussion became more and more heated, and Christine finally said, "dog eat doll," instead of saying "dog eat dog." By her slip of the tongue she indicated that, in her un-

conscious mind, she actually felt like a fragile doll, and that the critical people, the dogs, were consuming her, the doll. She also indicated that she did not want to put herself in the same category in which she thought of them, because she had always been proud of not being "catty."

These slips occur in the written words, as well:

¶ A scientist was writing a second book for a small publishing firm, about which he had certain doubts. When it came to drawing up a new contract, the publisher complained about the high cost of printing and even mentioned that he had had to give his secretary an increase, which would necessitate a reduced advance payment to the scientist. True, the cost of printing had gone up considerably, but the scientist still felt he was entitled to a substantial advance, inasmuch as the publisher had praised him as "our prize author."

When the contract arrived for signature, it was accompanied by a hurried note in the publisher's own handwriting: "We enclose a copy from our lies"—instead of files. The psychological slip was too important to be neglected by the scientist, particularly in view of his general misgivings about the publisher's ungenerous attitude. He therefore refused to sign the contract.

You Cannot "Bottle Up" Your Emotions

You cannot truly bottle up your emotions. If they could be released at the time you experience them, there would be no difficulty. But since the rules set up for your behavior do not always permit you such liberties, the feelings frequently remain within you, waiting for an outlet. That is what happened with Alice.

¶ From the time of her birth Alice was a great delight to her parents. She was not only a beautiful child, but also an obedient

one. All her life she did exactly what Mama and Papa expected of her; she always came directly home from school, curtsied nicely to her mother's visitors, went promptly to her room to study. Her grades in school were above average, more because of her diligent application to the work than to an inherent brilliance of mind. Alice's mother watched over her carefully, hand-picking Alice's friends, and, later, her escorts. When Alice was seventeen she had her first real date—with a young man who had been chosen by her parents. Each successive date was equally acceptable and equally dull. At eighteen, Alice ran off and married the mechanic who fixed her father's car. The parents were heartbroken and perplexed. Over and over again, her mother would say, "She must have been kidnaped, she must have been spirited away by force. She was always such a good girl, she just couldn't have done such a thing. She couldn't have!"

But the truth of the matter is that she could—and furthermore, she did. Alice had, to all outward appearances, conformed to the pattern set for her by her parents. Inwardly, however, she had seethed for years, building up resentment and hostility, until finally she broke out in open rebellion.

It is easy to see that, when conforming no longer has meaning to you, you are bound to rebel, as Alice did. Others may continue to conform, but only with inward resentment, which will eventually lead to emotional upsets or even mental illness.

Your tolerance to a certain situation, that is, the extent to which your mind is able to handle it, is dependent not only upon the situation itself but also upon the way you—your Ego, Superego, and Id—react to that situation. Just as you have a certain tolerance to pain, or a piece of steel has a certain tolerance to pressure before it snaps, so your Unconscious has a certain capacity to withstand or crack in a situation. Your ability to endure stress and strain depends upon your previous conditioning from your past environmental experiences.

It is difficult to estimate the degree of your tolerance of emo-

tional strain on your Unconscious, because here reigns the Id, with its instinctual drives that follow the law of "everything or nothing." Your Unconscious has rules of its own and does not respect your conscious feelings. Your Ego and Superego try to control some of these impulses, to make your behavior socially and personally acceptable. However, the Id's impulses do not cease to influence you. If they are pushed back (repressed) into your Unconscious, they can pop up on other occasions and cause you difficulty. But if they are re-channeled, or re-directed (sublimated), they will be released through constructive outlets.

Your emotions will always force their way through in some manner. The more you try to repress them, the greater the emotional strain on the conscious mind. You must therefore understand the relationship of your Unconscious to your Conscious, recognize their interaction, and work to strengthen your Ego and Superego so that they function in a healthy way.

You can accomplish this by knowing yourself better, by being honest with yourself, by acknowledging rather than trying to conceal destructive impulses you feel—hate, hostility, resentment, shame, guilt, fear—and by developing the habit of asking yourself "Why?" whenever you find yourself reacting poorly to a situation, or whenever you feel emotionally upset. You will find that the answers tie in with occurrences in your childhood (about which you will read more in subsequent chapters). In time you will realize that these circumstances no longer exist—that your reactions today are mostly the result of earlier conditioning. Only by asking yourself why you feel as you do and why you act as you do and finding the *true* answers will you approach emotional well-being.

Your Emotions Can Hurt Your Body

We have direct proof of the fact that your mind affects your

body and your body affects your mind. This is the reason we say that the mind-body, together, is so often attacked by illness. A broken heart, offended pride, a job you would rather not do—any of these can result in symptoms of discomfort, physical as well as mental and spiritual. The mind and body are intimately and intricately interwoven, and we cannot be well in one and sick in the other. The mere idea is a contradiction in terms.

By way of illustration, observe the many people who have allergies, nervous tics, migraine headaches, asthmatic attacks, peptic ulcers. These cannot be dismissed as merely physical in origin, however logical such an assumption may seem, on the surface. All these and many other ailments have an underlying and deep-rooted emotional cause. Just as oil must rise above water, emotions must come to the surface or they result in illness—if not a mental illness, then certainly one of a physical nature.

I do not mean to say that stewing about your troubles—muddled thinking—will help you. But running away from them by getting on a merry-go-round of activity is no solution, either. I do say that if you feel troubled, the only way to “get away” from your problems is to work them through. You cannot run away from them, for you take your emotions with you wherever you go. And even if it appears, at times, that you are getting the better of them by ignoring them, they are subtly winning the argument. They are eating at your system and your mind. Thus a part of the body that did not originally have organic difficulty may, in time, through constant improper functioning caused by anxiety, take a change for the worse. As many of us working in the medical field have come to realize, any emotional disturbance interferes with the biological processes of the body, just as bodily discomfort, to a greater or lesser degree, exerts an influence upon the person’s emotions.

Although the term “psychosomatic”—*psyche* meaning spirit, soul, or mind; *soma* meaning body—would indicate a separation

between mind and body, this is not true. A better term, perhaps, might be "psychobiotic," which means the all-encompassing functioning of the mental and biological processes in an inter-related and integrated unit. For the mind is affected by external influences as well as the bodily chemical processes, in the same way that feelings and instinctual needs are affected by environmental and bio-chemical changes.

Psychobiotic Illness Caused by Unconscious Conflict

A psychobiotic—psychosomatic—illness, then, is a disturbance of bodily functions related to emotional conflicts that are frequently of an unconscious nature, although sometimes they may be conscious. That a psychobiotic illness is a disturbance frequently associated with unconscious emotions was, at first, a revolutionary discovery. The peculiar thing is that we have known about such conditions since the days of Hippocrates, the Father of Medicine. But it was only Freud's bold exploration of the Unconscious that paved the way for our understanding and treatment of these psychobiotic illnesses.

We are, as I have mentioned before, more involved with our feelings than many of us realize, which is, in fact, the main reason for the growing realization of the need for psychoanalysis. When we are in a constant uproar and don't know why, it's because of an incident, or perhaps several incidents, that we buried long ago. Being buried, they cannot come through; but feelings connected with them can and do come through.

¶ I remember the case of a lovely young girl, Anita, who limped into my office and, with considerable effort, sat down in a chair. Before I could say anything to her, she blurted out:

"I'll tell you everything, Doctor. I have no secrets from you."

First she told me she had seen several doctors. Some thought she had a tumor of the brain. Others believed there was a lesion in her foot. Upon examining her and finding no organic cause, I asked her, "When did you start to limp?"

"Four years ago."

"Did anything happen to you four years ago?" I asked.

"That was," she replied, "when my boy-friend stopped writing to me."

Anita had, in one sentence, given her own answer. When I tried to call this to her attention, she dismissed the thought arbitrarily.

It took her some time to accept the fact that this particular incident four years ago had caused her paralysis. Only after considerable delving into her relationship with her father did this become clear to her. Anita had been very much attached to her father, who had died when she was fourteen years old. This was a stunning blow to her and, unconsciously, she had been forever searching for a replacement for the love she had lost. When her boy-friend broke off with her, it was an unconscious reliving, for Anita, of the severance of her tie with her father. This time, however, the loss of love crushed her; it was the straw that broke the camel's back. Her paralysis became an outward manifestation of her broken heart.

Today, Anita walks normally, gracefully, and with ease. She also walks with another young man.

Unfortunately, many of us do not think during our daily life that we have an Unconscious, because we often want to believe only what we see before us. Whatever is going on in our Unconscious, however, is as real as that which is taking place on the surface. We cannot disregard it. It is too much a part of the human mind, too much a part of ourselves.

The Human Element Enters

This is where the human element enters in and enters in so deeply. We do not like to face our unconscious feelings because we are afraid, we are ashamed, we are proud—and all because we are human. Why, then, do we enjoy the writings of such men as Dostoevski, James Joyce, Thomas Wolfe? Each of these authors plumbed the sorriest depths of human misery and torment. This, however, is part of their attraction. Beyond the beauty of their words is this very quality of being human, of which we are so ashamed. We recognize and applaud the glory in it, or perhaps the pity of it, in others, and yet we will not admit it in ourselves—even to ourselves. The best we can do is to identify ourselves with those writers who hold the mirror of being human before our faces, and this we do when we cherish what they write.

The Beauty of Your Unconscious

Whether or not we are aware of it, we recognize two important components: the existence of this human quality within us, and the timelessness of the Unconscious. It is the Unconscious which links all of us together, basically, in a way that shows our humanness, day by day.

It is also the Unconscious which enables us, today, to see the beauty in an El Greco painting, to hear it in a Chopin concerto. This beauty elicited from the Unconscious cannot die. It is the Unconscious that has made it immortal. Through the Unconscious we see and hear and feel the sorrow, the torment; but we also see and feel the contentment which makes our lives richer and more satisfying.

It is this very Unconscious which makes man and his soul eternal.

5

Your Feelings Are Your Life

MANY PEOPLE MAR THEIR OWN INNER BEAUTY BY REFUSING to face their personal problems. They push these back into their Unconscious, burying the beauty deep beneath them, much as a man who tamps down too hard on the tobacco in his pipe prevents his own enjoyment because the smoke cannot come through.

I cannot emphasize this enough, because it is a common misconception that if you will only ignore your problems, they will not affect you. But this is actually when they affect you most of all, because often the problems themselves are not so great. When suppressed, or repressed, however, your anxiety created by these buried problems increases.

The reason is that your Unconscious, which holds your wishes, desires, and emotions, acting as a basic driving force, is never

static but is always on the move. This is the true meaning of the term "dynamic."

By this time you may have recalled all sorts of incidents that have happened to you or your friends, similar to those you have been reading about. You will find that everything you have read here in some way illustrates a part of your own daily behavior.

Those emotional experiences which have such an important place in your life are often not expressed verbally because you are no longer aware of them. Frequently you will find yourself saying, "I don't know why I like it (or dislike it). I just feel that way!" Cease believing that only that which can be expressed in a direct way—in words—makes sense. For just as art, religion, music, poetry, and legends speak an indirect symbolic language, often difficult for the untrained to understand, so also, the Unconscious has its own symbolic language, and its own devious method of expressions, sometimes even through dreams. Your Unconscious expresses your life—not merely the external environment with which language deals, and which language calls "facts."

"The heart has its reasons, which reason cannot know," said Pascal some three hundred years ago. Since then psychiatry has made us realize that this is far from the truth. Expanded knowledge of the working of your mind widens and deepens your self-perception. It is revolutionary in that it gives you a new understanding of the meaning of your own life and its relation to life around you. Consequently, it gives *you* new meaning and new value—a step toward the self-realization upon which your Emotional Comfort depends.

Your Unconscious Follows You

Every experience is stored up in the vault of your Unconscious from the day you are born. This is why you often return to your

childhood in dreams; why, on occasion, something will come to your mind that took place many, many years ago.

Sometimes an occurrence in your childhood or early youth will not come to your conscious mind. Rather, it will influence your behavior without your being aware of its presence. It will haunt you and taunt you, making you behave in strange ways, drawing a curtain over your eyes and ears.

¶ Susan found that she was always depressed in the autumn. She was twenty-five years of age, and this phenomenon had been with her for as long as she could remember. For years she told herself that it was the coming of winter, with its cold cruelty toward the poor and homeless, for Susan was a sensitive girl. But the more she thought about this explanation, the less plausible it seemed. Each fall Susan refused to see anyone, to go anywhere, to do anything. When the depression developed into a virtual illness, Susan knew her reactions were based on very personal feelings, and she sought the help of a psychiatrist.

It took time to uncover the causes of Susan's distress, for she had hidden them well in the depths of her Unconscious. Susan's father had left her mother in the autumn of the year when Susan was only five years old. Her reaction had been a strong one and she had attempted to repress the pain of it, but it had returned yearly, in the form of the general depression which Susan could not explain, because her Ego repressed the reasons. All that came through were her feelings. Now that she understands it and has accepted it emotionally, she has been able to grow up in her feelings about it. She is able now to separate her old emotion from the present reality.

Your Past Influences You

Your Unconscious constantly influences your behavior. A man will often unknowingly look for the same traits in a woman that

he found and admired in someone—his mother, his sister, his aunt, perhaps—in his early youth. Were he to analyze his attraction to a certain woman, he would probably find that her voice, her walk, or perhaps the way she combs her hair could be traced to earlier impressions concealed in his unconscious mind. The same applies to a woman's choice of a mate.

How often in a lifetime do we hear the phrase, "You remind me of someone"? Usually when we say this, the memory has been a pleasant one and we want to convey it; frequently, however, although with greater difficulty, we recall the memory because it is painful. The Unconscious, in concealing the pain, also hid the memory. To observe the basis on which this principle works, think back a bit over your life: certain incidents, the people connected with them, and what your reactions were at the time.

If your relationship to yourself is a good one, you will find that you tend to remember the good rather than the bad, the humane rather than the inhumane. This is the direct result of your drive for self-preservation, which roots out the minor deaths you have experienced, and pushes you on toward life. If this life force is weakened through unhappy childhood experiences, you will, by and large, see the emergence of a hypercritical person or a chronic complainer.

If you, yourself, have the feeling that you are one of the latter or that you tend, in general, to look toward the negative, rather than the positive side, there is something you can do about it. First, try to become aware of this behavior in yourself; then, try to understand that the reason you complain about or are hypercritical of your surroundings or other people is that you are, in reality, complaining about yourself. You have within you strong, although unconscious, feelings of inadequacy which, almost without realizing it, you transfer to everything in your life.

The mind is constantly stimulated both from without and from within. Stimuli such as hunger, pain, and sexual desire begin from within, as well as from without. In most instances,

both sources of stimulation may be active simultaneously. All these processes start as unconscious ones. In some people they are unconscious only momentarily; in others they remain in the Unconscious throughout life. If you reach the Emotional Comfort you are seeking, however, most of them will become conscious and thus work *for* you, instead of against you.

Your Inner Life Is Organized

You may perhaps think that your inner life functions in a disorganized manner and without any plans or rules. But this is not true. All of your impulses and instincts, as you will discover, follow certain set patterns. Your instinctual drives seek to be fulfilled, as you undoubtedly know from experience, since everyone likes to obtain pleasure and to be gratified. This principle—the Pleasure Principle, as it is commonly called—we find most prevalent in childhood. The child wants to be satisfied, gratified immediately, thereby experiencing the greatest amount of pleasure in the shortest time possible. We see this taking place particularly when the infant is hungry and wants to be fed. He must be fed immediately, or else he screams. When being fed, he is pleased and is satisfied; all mothers can testify to this fact. As the child grows up, he may seek to satisfy himself in other ways, in order to obtain pleasure. The less satisfied he is, the more he will demand satisfaction in order to be pleased. We understand that this Pleasure Principle is present, to a higher or lower degree, in all human beings, but it is most pronounced in those who are emotionally immature. Initially the instinctive desire for pleasure is personal, egocentric, and antisocial: a child wants to be nursed, wants to be kept warm, wants to be embraced, wants to have affection. He wants anything and everything that will contribute to his comfort, his sense of well-being—in effect, his pleasure—to the exclusion of anyone else's needs or desires.

Clinging to Pain and Unhappiness

Those who have suffered in childhood, through lack of sufficient gratification and satisfaction of their instinctual needs, will cling to pain. They are adhering to the Pain Principle. This may be seen sometimes in lovers after they have parted; one or the other may continue to be deeply hurt, sometimes for months or years. When people cling to pain, they destroy their emotional well-being. They bring out sorrow and sadness instead of their constructive traits, which would be trying to overcome pain. In some people, this pain may linger on in their minds long after the shock and sorrow have become less intense. Everyone will realize, however, that in such cases the pain is prolonged to an inordinate degree, to such an extent that the person sacrifices life and living. Deep, unconscious feelings of guilt, leading to masochism, or self-punishment, are involved here.

Self-Punishment

It may sound surprising to you that unconscious guilt feelings lead to self-punishment. If you bear in mind, however, that people often feel hostile without being aware of their hostility and the reasons for it, you will realize that, unconsciously also, they will try to make up for these hostile feelings—usually by punishing themselves or by some action which will bring them punishment.

People who deny themselves pleasure unnecessarily and those who become worried or ill, or who work to excess after having allowed themselves pleasure, are often punishing themselves for what they unconsciously believe is wrong.

Similar illustrations can be found in the murderer who returns to the scene of his crime; or a criminal who leaves behind him a clue, such as his hat or his eyeglasses; or the man who is

unfaithful to his wife and accidentally leaves a letter from his mistress in a place where his wife will easily discover it. Unconsciously, each of them originally had guilt feelings. Unconsciously, they wanted to be detected so that they could be punished and relieved of their guilt.

Examples of self-punishment are often found, too, in those who, in spite of good intellectual endowment, continually fail on examinations or in business. Although the mechanism here may be somewhat different from that of the former groups of examples, there is still present an unconscious desire for punishment, derived from unconscious guilt feelings which make their lives miserable.

Thoughts of Death

The unconscious compulsion toward self-punishment is visible even more strongly in people who concern themselves with the thought of their own death, as well as those who have a keen interest, almost delight, in reading news of accidents and obituaries. You may even recognize yourself in this category.

Such an inclination represents the unconscious wish to die, or a feeling that "something terrible is going to happen to me." In more severe cases, it may be quite a conscious feeling. In either degree, the feelings have two purposes: either an unconscious need to punish yourself, or a wish to punish those close to you, through your death. The latter is similar to the childhood feeling, "Someday I'll be gone and they'll be sorry." In both instances, however, the cause is your initial hostile feelings and the resulting guilt, which have now receded into your Unconscious.

Death wishes usually result from unconscious desires—to remove oneself from one's present environment, to fulfill a forbidden impulse (such as indulgence in sexual activity), or to

have someone else die. Unconsciously, the person feels free to fulfill his wishes only if he is punished afterwards for it. And sometimes the Superego is so malformed that it punishes him for the mere *thought* of doing something wrong, even when he does not commit the action.

In the well-integrated person, desires for life and death blend together in a constructive way, the death instinct being passive and the life instinct being the dominant force.

If you have found yourself having death wishes or fears of death, it is important to try to cope with them. The first thing you must do is realize that thoughts of death are—and I repeat—consciously or unconsciously connected with either your own desire to die or the desire to hurt someone indirectly by your own death. Of course, these thoughts stem from deep unconscious feelings of hostility and therefore may be difficult for you to understand; but if you can bear in mind the reasons given for your own death wishes or fears of death, you will have a starting point for further inquiry into your own mind and greater understanding of your thoughts and actions.

¶ Mac was a soldier who returned from the war a hero and physically unharmed. In spite of this, he found himself depressed and unable to resume his normal course of living in civilian life. When his depression grew worse, he came to see me.

"I don't know," he said, "nothing seems real to me any more, except the horrible destruction and death I saw over there. Lots of those guys were my buddies. They died—and I'm alive. What made me such a privileged character?"

It took a long time for Mac to be rehabilitated. As his treatment progressed, he began to realize that, in some way, he felt responsible for the death of his buddies. This was only the surface symptom, however. In delving into his past, Mac began to recall his father's cruelty toward him and his mother, the beatings he witnessed, and was himself the victim of, when his

father came home drunk. As a result, he had begun to feel hostile toward his father and, eventually, grew to hate him intensely, often wishing him dead so that Mac and his mother could see an end to their misery and build a peaceful life together.

Then he was called into the Army.

Mac had always been a mild-mannered, calm person with an intense dislike for violence. The death of his buddies around him and having to kill enemy soldiers himself, re-awakened in him his buried guilt feelings over his desire to kill his father.

When Mac finally became consciously aware of these repressed feelings and the conflict they had created, his depression lifted. It was evident to him that he had been seeking pain and punishment in order to hurt himself. When I told him that nature has a tendency to heal itself and that his memories of his early childhood unhappiness would fade away now that he understood them, Mac could make an effort to help himself on the way to recovery. Little by little, he was able to face people again and to take on a new job. He became more self-assertive and less withdrawn because he no longer needed his mild-mannered exterior to shield his hidden hostility.

Become Aware of Your Conflicts

When the various impulses, feelings, and thoughts oppose each other within your mind—the destructive pulling against the constructive—you are conflicted. It is these conflicts which bring about neurosis, psychosis, psychobiotic illness, and sometimes result in crime.

The conflict of the dynamic forces in your mind is the subject of psychoanalytic treatment. The psychoanalyst tries to modify them by helping you bring them to light. Once they are exposed you can begin to see how they originated and view them in their proper proportions, thus eventually learning to master—in a way, to sublimate—your hostility and resentments. A rechannel-

ing, a re-education takes place, by which your energy is released into productive and socially acceptable outlets.

This does not mean that you must necessarily see a psychoanalyst or psychiatrist in order to make your life happier. There is a great deal you can do on your own if you permit yourself to become aware of your inner feelings. This requires persistent alertness, however, to all your daily behavior. Sometimes signs of conflict are quite vague—perhaps indecisiveness, inability to act, depression, anxiety, fear, sleeplessness, or restlessness. These are, nevertheless, signs of conflict, particularly when they occur persistently, and should not be ignored. For even with the greatest determination and perception it takes a long time to remove the covering layers and reach your deep inner feelings, as Mac did.

With your self-educative inclinations, however, you can bring back and call back to life many of your memories and many of your unconscious emotions, as you grow less afraid to face them. These emotions include hostility, resentment, hate, dislike, fear, guilt, and sexual desire, which you have repressed to a greater or lesser extent. But they make themselves known, often in weird ways such as symbolic behavior or dreams. You must be on the alert to catch every glimpse of them if you wish to examine them.

Self-Revelation

In trying to achieve self-revelation, you will have to exercise care, coaxing, and patience. You cannot do it in spurts or do it frantically. It requires time and concentration to think over a problem which is bothering you. You have to put yourself into a receptive mood, into a state of sympathy and yet hardness toward yourself, into a state of relaxed awareness. You have to try to examine your attitudes—which qualities you consider

virtues, which you consider faults in yourself—trying to find out what they mean to you and what created them. You must try to see where your thinking leads you, particularly in relation to memories you bring up from your past. For these will help you determine how realistic your attitudes are toward yourself and others, and whether your standards are well thought-out and self-formulated or arbitrarily imposed through past conditioning which you have never attempted to alter.

The more we repress our wishes, fears, and anxieties, the more we are conflicted. The more conflicted we are, the more tense we become, and the less capable we are of living our lives to their fullest. Anxiety is the natural and inevitable result of a conflict. When this conflict remains, it threatens the Ego—the personality, the self. Then, as new problems present themselves, they become greater and more involved because of past behavior patterns; our complexities grow until we find it more and more impossible to accomplish even our regular work and daily tasks to the best of our ability. This condition develops when we cling to old patterns; and as long as we cling to them, we shall not be able to work out or work away our present problems.

Emotional Resistance Hampers Self-Revelation

You may find at times, in your self-exploration, that you actively resist bringing your unconscious motivations forward. This working against yourself is termed resistance. It is not always easy to admit to yourself that you feel insecure, that you perhaps envy one person or hate another. It is not pleasant to face an old humiliation which now creates “the shakes” in you when similar circumstances confront you again. It is perhaps excruciating to recall an old defeat that may have resulted in many more defeats.

It is important to realize, however, that until you are grown-up enough, courageous enough, to do this, you will not be able to break up and reorganize the old habit patterns which govern you and prevent you from being and doing the best that lies within you.

When you examine your habits more closely, you will find that you really use many of them because they act as a defense for yourself and your feelings. Of course, we are not always aware that we are afraid to behave differently, and therefore we take what seems to be the easy way out: we stay in the groove to which we are accustomed, because unconsciously it seems safer. But the easy way out is often much the harder one, in the long run.

For instance, a man may feel very hostile toward someone and continue to feel this hostility day after day. But he "forgets" about it—he represses it because he is afraid to show his hostility. He may avoid the person, so that it appears not to bother him any more. He has developed an emotional resistance against the man and the feelings this man elicits, although he no longer is conscious of the reasons why it began. His mind works in a repetitive pattern of resistance to displays of hostility. And the form this resistance takes has usually become part of his habits.

This is typical of the way our feelings and thoughts operate in our daily behavior. Because we are all creatures of habit and fearful of change, we are constantly meeting resistance in our own thoughts and feelings. When we try to re-educate ourselves toward developing better and healthier habits, our fears create increased resistance, which stands in our way.

We might compare this process of re-education with the routing and rerouting of trains. A train will follow a specific route so long as the tracks are there. If the train is to be diverted in another direction, the switchman must locate the switch before he can change the tracks and reroute the train. And so it is with our emotional and mental forces. Our feelings, our thoughts,

work almost automatically, following the earlier established paths, particularly if our upbringing has set down hostile routes along which our emotions travel. These paths are like deep furrows in our minds. Try as we may, our unconscious and, hence, also our conscious feelings and thoughts remain on them, excluding all other routes—unless, of course, we find the hidden switch, the unconscious initial fear which threw us off the right track originally.

Through re-education, then, you can discard the old paths in your mind and open new ones which will lead you out of the dark tunnels and into bright new vistas. If you will try to still your fears, so that you can use your self-educative force to your best advantage, you can bring yourself into readiness for self-recognition and self-knowledge, a step toward emotional maturity.

We might call this self-education a form of self-analysis. Do not, however, let me be misunderstood. No one can analyze himself completely, even with the greatest endurance, vigilance, and willingness to learn about himself. In severe cases a person should not hesitate to seek professional help. The reason why self-analysis is so difficult is that during the course of a lifetime and particularly in your childhood your fears have forced you to suppress and repress many feelings and desires. But repressing them does not mean that you dismissed them from your mind. Rather, in the gradual process of learning how to cope with the world, you pushed them aside into your Unconscious, where they now control you instead of your controlling them. You covered them up because they seemed less dangerous that way. In time they became more and more painful to face; and each time they threatened to crop up and expose the part of yourself you dislike, you had to redouble and strengthen your defenses, your cover-ups.

Thus, for someone who has never learned how to love himself genuinely, to look at himself with compassion rather than

hatred, it is difficult to feel secure enough to drop the safeguards and uncover completely his deepest fears and destructive impulses. Because he sits in harsh judgment on himself, never feeling safe from detection, criticism, and punishment, he cannot easily conceive of anyone else treating him differently. Only little by little, constantly testing others to be sure they still accept him and will not condemn him, does he gradually feel less threatened, less fearful of exposing his repressed feelings.

In trying to break down your resistances, you must therefore have a strong motivation. This impetus can be supplied by constantly reminding yourself that in order to reach your goal of feeling emotionally mature you must first recognize the conflicts within yourself. For, when your mind is free, and when you have resolved the difficulties that caused your conflicts, you will be able to communicate with yourself and with others, and release your energies toward constructive pursuits.

Feelings and thoughts go from the Unconscious to the Conscious and flow back again. If you have a free interchange of feelings and thoughts within yourself—that is, if you can permit previously unconscious feelings to become conscious—then your mind will be elastic and full. Your inner capacities and capabilities will be allowed to come through and work for your benefit.

Use Your Hunches for Self-Revelation

Sometimes our ability for self-revelation is much closer to us than we realize—when, for example, we suddenly get a “hunch” about ourselves.

What are “hunches” other than what has come up suddenly from our Unconscious about ourselves or others—an accumulation of things we have perceived without being conscious of them? We are not quite sure whether we should trust these

hunches, but we recognize in them a knowledge we did not have before. These hunches can deepen and broaden our knowledge about ourselves and others and guide us in many of our decisions.

Hunches very often are fleeting moments, easily dispelled. But, at times, they make themselves felt so strongly in our consciousness that we do take notice of them. Our hunches are a clue to our Unconscious because, through them, much of our Unconscious speaks. By becoming aware of them, we can know more about our inner selves. Everyone of us has a potential for self-instruction, but we must recognize and use the tools of instruction. Our hunches are one of them. Our dreams, our feelings, our slips of tongue are some others. Our self-education can change our picture of ourselves and thereby alter our lives. We must remember, however, that one of the most difficult things in the world is to see oneself in a true and realistic perspective, to admit to oneself—let alone to others—that one has faults. Ignoring a hunch about oneself may therefore indicate resistance to its message, all the more reason for examining it.

Whatever faults we may discover do not necessarily reveal us as small human beings, because only by discovering them can we modify or overcome them. And the person who can admit he is wrong and try to change is by any standards a big person. It takes great fortitude and discipline to look at yourself in the light of reality, but the reward is immeasurable and cannot be minimized—your life will be enriched and satisfying.

Our Mutual Feelings Bind Us Together

You, like everyone else, tend to identify yourself with other people. This identification, stemming from your feelings, produces an emotional tie or bond between you and those with

whom you identify yourself. When you establish such a tie, you communicate with the other person to the extent that you feel safe in doing so. Feelings flow from you to the other and back again. This same tie—transference—is present between a psychoanalyst and his patient. This transference is also present between two or more people who feel they “speak the same language.” You learn to form this bond in childhood, at which time you usually identify yourself with one or both of your parents, and the process continues throughout your life.

Identification for Belonging

This process of identification with others can be either conscious or unconscious, but, in any event, in time it becomes automatic. People do not go on actively thinking that they are one and the same with someone else or that they belong to another or others—they simply *feel* it.

In *Wuthering Heights*, for example, Emily Brontë described a complete mutual identification between lovers in the words of Kathy when she tells why Heathcliff is an obstacle to her marriage with Linton. “He’s more myself than I am. Whatever our souls are made of, his and mine are the same . . . I *am* Heathcliff.”

Of course, identifying yourself with someone else does not mean that you do not retain your own identity. But you must first understand yourself fully, to know what your true identity is.

If you have suffered certain miseries and difficulties, you will usually find yourself drawn to people who have similar troubles. You feel comfortable with them because you anticipate finding understanding from them. An unconscious bond is created. If, out of seeing and experiencing unhappiness, you have developed a sensation that you have a mission in life, you will undoubtedly

attract and be attracted to others with the same feeling. If you have a desire to be rich and powerful, you will usually seek out, consciously or unconsciously, those who have money and prestige. If you are a writer who depicts the human struggle, the slums and the people who live there, you have probably developed a sympathetic identification with these people. This may stem from your having lived in similar surroundings. Or, you may have been born with a silver spoon in your mouth which you unconsciously feel you do not deserve. The resultant guilt you try to compensate for by concerning yourself with people from the "other side of the tracks."

Of course, there are people whose identification with and understanding of those more unfortunate than themselves is based on genuine motivation, because they also understand themselves and the reasons for this identification.

Whatever our reason, all of us have a deep desire to belong to someone, or to a group of people. Otherwise we may feel we are alone, lost, or drifting, for there is no life in singularity. This identification you can use as a further means for self-examination. If you observe the people with whom you tend to identify yourself, you can find an additional starting point for gaining insight into your feelings—by trying to determine what feelings you have in common with them and what you feel they have that you lack.

6

Use Your Dreams for Self-Understanding

BY NOW YOU HAVE UNDOUBTEDLY GAINED SOME INKLING OF the way your mind works. You have learned to use some of the essential tools—your feelings, your hunches, your intuition, your self-observation—to explore your emotions, in your efforts toward self-understanding.

Now, we go on to the next step—learning to use your dreams as another tool in your search for Emotional Comfort. Your dreams can open a new avenue to understanding your problems and patterns of behavior.

The dream is a transitory occurrence which takes place during conditions that are part of your *normal living*—your sleep. Therefore it is a part of your inner self and, as I will explain later, the dream always paves the way to your Unconscious. No matter what their type, dreams reflect your unconscious mind,

each carrying a message that can help you to gain further insight into yourself.

When you have finally learned to interpret your own dreams, you will realize that they are another tangible proof of the existence of your Unconscious and, in the words of Freud, are “the Royal Road” to it.

How can a knowledge of your dreams help you in understanding yourself?

1. Your dreams make you aware of your unconscious feelings. Your dreams make you aware of your problems or conflicts, of your wishes, ideals, hopes, fears, anxieties, and hostilities. *Dreams direct your specific attention to them.*
2. Through probing your dreams in combination with your *free associations* (free-flowing, uncontrolled, but nevertheless connected thoughts, memories, and feelings), you will gain new ideas about yourself and your patterns of behavior.
3. Understanding your dreams will provide you with new or added unconscious material with which you can work on your self-exploration.
4. Through exploring your dreams, you will be able to bring up unconscious feelings which are genuine in nature. These feelings can modify or change your conscious thoughts because they counteract and therefore prevent you from intellectualizing or rationalizing—explaining away—your feelings. You cannot deceive your Unconscious as it expresses itself in your dreams, because your dreams are an emotional and biological part of you.
5. When you understand your dreams, you will *accept* them more readily and thus accept what your Unconscious is trying to tell you about yourself.
6. This understanding, when combined with self-recognition attained through using your other tools, will help you toward a richer inner life—will further your progress in achieving emotional maturity. Dreams are, in fact, a valuable gauge of the progress you are making.

Let me caution you that I am giving you here the procedures for interpreting dreams because dreams are so much a part of the Unconscious. But before you can understand your dreams fully, you must learn to interpret them in the light of *all* you know about yourself through self-exploration.

You must make the effort to understand their language. And a cardinal point to remember as you progress in your understanding of them is that your dreams basically represent either a wish fulfillment or a fear within you.

*Your Dreams Can Help Clarify
Your Emotional Upheaval*

Your dreams can further help you in achieving emotional maturity by clarifying your emotional upheavals. During the day you shut off from your mind those impressions that are disturbing to you; they are relegated to your Unconscious. But at night these impressions return, transformed into a dream. If a dream disturbs you greatly, there may be several reasons: (1) you have a disturbing emotional problem which you do not want to face consciously; (2) in your self-exploration you have begun to touch upon an emotional problem which frightens you; (3) you are making progress which requires a forward step which you fear to take and which makes you anxious.

Bear in mind, too, that while a dream usually reveals a deep-rooted emotional conflict requiring work on yourself, it may sometimes point up only a situational conflict which can be resolved by changing the external factors involved. Careful exploration of your dream and its meaning is, consequently, essential, so that you do not arbitrarily dismiss it on the basis of the more superficial explanation until you have examined it thoroughly and tied its message in with all your knowledge of your habit patterns. The following case will perhaps illustrate.

¶ Joe dreams that he is only an office boy to a man who occupies Joe's position in real life. Joe resents him.

Actually, Joe procrastinates in his job and feels he is inadequate as an executive. He also dislikes one of his co-workers who, he fears, may dispossess him from his position. As a result, Joe feels guilty. But during the day he rationalizes his hostility by being nice to his colleague, and he makes himself appear busy to cover up his waste of time. At night, however, his Unconscious takes over. The distasteful daytime impressions which he represses into his Unconscious now come through in a transformation, in the dream through which his real fears are indicated to him. He has not actually lost his job, but he has been demoted and humiliated. The anxiety and fear which he ignores during the day are manifested fully in the dream.

Recognizing the present-day conflict is the first step in interpreting Joe's dream, but it is not the final meaning. Through examining the dream in the light of his immediate situation, Joe was forced to face his own behavior. But that, in itself, would not have helped him to resolve his conflicts. He needed to go a step further, to find out the reason for his procrastination and inadequacy which created his anxieties and fears.

Obviously, there were important questions involved here. Why does Joe choose to see himself as an office boy? Does he feel that is all he deserves? Would he prefer to be an office boy, to avoid responsibility? Would he rather not have recognition as an executive? The answers to these questions Joe could learn only from his further free associations, as he did by keeping in mind the feelings of resentment which were present in the dream.

Once he had given his associations to the dream, he realized that much of his present anxiety stemmed from his early childhood feelings. He recalled how he felt when his older brother received more recognition from his father than he himself did. And he remembered how many times in his life he vowed he was not going to play "second fiddle." Then he recalled an incident

when he was fourteen. His brother had always made the bank deposits for his father's store, and Joe envied him. Once, when his brother was away, Joe's father told him he could take over that responsible job. But Joe had refused with a lame excuse because secretly he felt the opportunity was offered only because his brother was not there. He remembered how disappointed his father had seemed.

In piecing together his free associations, Joe realized that his procrastination in his work today was actually an unconscious carry-over of his rebellion against his father, who had waited so long before giving him the chance at responsibility. And his resentment toward his co-worker was identical to his early feelings toward his brother; he was sure that any other man would be given recognition in preference to himself, regardless of his own efforts.

As a result of this deepened insight into himself, Joe's anxiety eventually lessened, freeing his energy for more efficient work on the job and giving him a more secure feeling. In other words, Joe was able to use his dream, combined with his free associations, as a tool for digging back into his Unconscious and uprooting the long repressed feelings which had prevented him from doing a good job at his work. His immediate situation caused his dream, and in turn, his dream helped him to clarify his emotional disturbance.

You Can Recall Your Dreams

"But I don't dream," you say. *We all dream.* Those who cannot recall their dreams have repressed them in their Unconscious because, for some reason, the feelings they evoke are not acceptable to their conscious mind. Often we are not even aware of having repressed them because the process is such a deep one. We can learn to remember our dreams when we have learned

to accept their importance. This has been proved time and again by many people who have a strong desire to know more about themselves and therefore do not find their dreams threatening. Those who have undergone psychoanalysis are prime examples.

The untrained person often says to himself when he first recalls a dream, "This dream is nonsense." He does not, or is afraid to, understand the dream language and, therefore, ignores what his Unconscious is trying to tell him. You should not make this mistake. As a matter of fact, your Unconscious dreams of matters which are of *vital importance to you*—even though you may not be able to understand their significance immediately.

People generally believe that they dream because they are not rested or because they have slept badly. Just the reverse is true. We sleep badly *because* we dream—because we are conflicted, because something is troubling and upsetting us. During the course of each day we receive certain impressions which tend to disturb us, although at times only momentarily. These impressions are *instinctual* and are rooted in a current wish or fear, in anxiety, sex, ambition, rage—all stemming originally from our childhood but now having been elicited by some present experience. These may never take definite form in our mind, but we feel them, nonetheless, and drive them back into our Unconscious. While we are asleep our suppressing forces—our defenses—are not so strong, and the problem reappears in the form of a dream. This is why a dream will often show a present-day conflict but have its setting in our childhood surroundings. And this reappearance seems distorted, its language a mystery to us, unless we have learned to understand it.

Because the dream is a mental act, a psychic occurrence, a part of us, it is another means through which we can better understand ourselves and our Unconscious. Hence, we should never ignore any dream—it is really a warning signal, in the same way that physical pain may indicate bodily or emotional difficulty. Aristotle once said, "Dreaming is the way your mind works dur-

ing sleep." Your conscious mind can also be asleep during the day, but then we call our dreams—the work of our Unconscious—daydreams or fantasies. If you are aware of your daydreams and fantasies, they too can become a powerful tool for exploring yourself, for they provide great insight into your own personality—the way you see yourself, and the way you would like yourself and your life to be.

Decoding Your Dreams

The dream as it actually comes to you we call the *manifest dream*. The feelings which provoked your dream we call the *latent* (or hidden) dream content, or dream thoughts. These dream thoughts are the implications you can infer from the free associations you have given to your *manifest dream*. Without your free associations you cannot reach these dream thoughts, which you *must* look for to determine the conflict latent in your dream. Only then can you try to understand the meaning of your dream. Your *dream work* becomes, therefore, the most significant part of your dream.

Dream interpretation is a vital part of psychoanalysis. Therefore, I shall try to explain in this chapter how it is done so that you may attempt to use the technique to interpret your own dreams. Here you will need experience and skill.

A word of caution, however: While the analyst listens to the dream, *he tries also to hear what is behind it*. You must try to do the same! The dream is yours and no one else's—therefore, it is your own feelings, thoughts, and ideas, and not anyone else's, which have bearing upon it. *You* had the impulse; *you* transformed it; *you* had the store of the other impulses in your unconscious mind which were part of *your* memories and which also manifested themselves in the dream. *Just as an analyst never interprets a dream without first hearing his patient's connecting*

thoughts and feelings, you too should avoid jumping to hasty interpretations of your dreams, based upon insufficient knowledge, before you have brought out all of your thoughts and ideas in connection with them. We do this through the psychological technique known as free association, which I shall show you how to use later.

What Do Your Dreams Reveal?

Your dreams may show your hostility, your emotional attachments or needs, your ambitions, your sexual desires, your fears, your love—any of your emotions. But the forms dreams take are infinitely variable. A dream, in contrast to reality, is brief, a quick, graphic impression of your inner life, past and present. Everything is short and compact. Often, in fact, a condensation, or merging of two or more people into one takes place, as in the following example:

¶ A girl had a dream of a young man with whom she was in love. Her main feeling about the dream, though, was that the man seemed to have a double personality. From her free associations later, she recognized that he represented both her sweetheart and her father. A condensation had taken place. This is a frequent occurrence in dreams.

Your dreams may be confused, clearly defined, or rambling. They may be incoherent or orderly; filled with jokes or pleasurable or sad feelings. Sometimes your dream may appear as a flash picture; a view of yourself walking in the woods, or perhaps flying through the air. You may dream in black and white or in color. At times, your dream may be so real to you that you feel as if you had not been asleep at all. At other times, it may

be vague, far away, a mere fragment of an impression. You may awaken out of a dream during the night, go back to sleep and resume the same dream or dream it again several nights later. Frequently, your dream may be accompanied by strong emotions, by pleasure or pain; you may even have a hangover from a dream. At other times, there may be practically no feeling attached to it.

No matter what form your dreams take, though, if you are aware both of their symbolism and of all of your own possible free associations, you can learn to understand them. As you progress and become less fearful of self-examination, your dreams become clearer and you are less emotionally blocked from grasping their message.

When you dream, it is because you are conflicted between what you really are, and what you wish or fear to be. Your dream is a compromise between reality and your wishes or fears. Because of your resistance to these feelings, your dreams tell you what your Unconscious wants to express, not in the way it really wants to express it, but in a way that is acceptable to you consciously. Hence the distortion and masking of your feelings, and also the mysterious language of your dream.

Your Dreams Provide Insight into Your Problems

¶ Donald found himself dreaming almost nightly of a red-haired girl whom he had known but never liked. However, he never dreamed of the red-haired girl, Kate, whom he really loved. His *free associations* brought out that his mother, also reddish-haired, opposed his marriage to Kate; they brought out also his need for his mother's approval and his fear of displeasing her. By threatening that she would have a heart attack, his mother played on his guilt feelings in an effort to persuade him to "forget about Kate." As a result, Donald was conflicted be-

tween his feelings of loyalty to his mother and to Kate. Wanting to be a good son, he tried to put his fiancée out of his mind. But, as we see, Kate came to him in his dreams through a disguise.

The clue here was that the girl he dreamt about and Kate both had red hair. The fact that he did not like the girl in his dreams was also a symbol of his underlying hostility toward his mother, who pushed him to ignore his own wishes. The repetition of this dream so frequently, and the interpretation as a result of his free associations, made Donald certain of his true feelings for Kate, which his mother had begun to undermine.

We can see how reality was interpreted in symbols in Donald's dreams, and how, without a background of other knowledge, it would have been difficult to assign the proper meaning to the symbols. After he had been given this clue to his Unconscious through his dreams, Donald, following his own wishes, decided to marry the girl he loved, though he knew he would have to resolve his feelings toward his mother if he were to be really happy.

Substitution in Dreams

In his dream, Donald *repressed* his feelings for Kate, and substituted an innocuous girl for her so that he could permit himself to have feelings about his fiancée. He could not dream about Kate directly, however, because of his strong guilt feelings toward his mother.

Such a substitution or replacement is frequent in dreams, and you should be aware of it. For instance, sometimes we may dream about an aunt, who may well stand for our mother as we see her or as we would have liked her to be. Or we may dream about a sister or brother, who may actually be a symbol for ourselves.

It is, therefore, very important first to determine through your free associations what these symbols mean to you as an *individual* before attaching meaning to them.

For instance, one person may dream about his sister, and it may really mean his mother; another individual may dream about his sister, and it really means himself. A woman may dream that her sister is dead, and it may really mean that she, herself, feels as if she is dead. Great care must be exercised in determining whether or not there is a substitution and, if so, what is the meaning. The accompanying feelings will be helpful here.

Symbols in Dreams

One of the most useful aids psychoanalysis has recognized is the existence of certain universal symbols in our dreams. If, in conjunction with free association, and in light of the personality of the dreamer, the symbols are correctly recognized and translated, we can be fairly sure of accurate interpretation of our dreams.

We frequently dream of sex in disguised forms—without symbolism such dreams would be unacceptable to us consciously. Therefore, our mind has constructed many sexual symbols, which you can classify according to function.

Hair, for example, often means virility. A man may dream that he has lost his hair, which may mean that he fears he has, or will, lose his virility or power (just as Samson did when he lost his hair). The male genital organ is most frequently symbolized by objects which resemble it in form or which have the property of penetrating. Common male sexual (phallic) symbols are a tree, a snake, a leg, a needle, a knife. Female symbols have a similar functional representation. Objects enclosing space, or acting as receptacles, are considered female symbols—they symbolize the

female sexual organs in function—as, for instance, a bowl, a cup, a purse. But a ship or a car may also be female symbols. In fact, we usually call them “she”—in driving up to a gas station we say, “Fill her up!” generally not consciously recognizing the symbolic nature of the car.

Unless we are aware of the specific meaning of symbols, they are often difficult to comprehend in our dreams.

The car, for example, may also symbolize power or sex—driving a car may mean sexual intercourse or that a person is in control of a situation, “in the driver’s seat.”

Water in a dream may mean returning to the embryonic stage, the mother’s womb where the baby was cradled and completely protected in water. Or it may mean the desire to be, or the feeling of being re-born. Water can also have a direct sexual connotation.

Food is always a symbol of gratification. If you eat it with enjoyment, it means you feel you have a right to it; but finding it distasteful or refusing it would indicate just the reverse feeling in you. Similarly, giving food to someone may be a symbol of showing love.

Here, as in all cases, of course, the dreamer’s free associations will decide the meaning of the symbol, depending upon his individual feelings about it and his individual life situation.

There are, in general, only two types of dreams that are more or less common to every one of us. One is that of falling through limitless space or depth, reflecting our fear and anxiety, insecurity about ourselves; the other is that of appearing in public wearing little or no clothing, which reveals our feeling of helplessness, a loss of virility or loss of power. This is a fear of castration.

It should be emphasized here that the meanings of symbols were not invented by Freud; they existed long before he came into being. For instance, a house generally symbolizes mother, and many people when they dream of a house frequently associ-

ate it with mother—home. It is interesting to note that the Latin word for mother is “mater,” from which our own word “matter”—material—derives. Since wood is matter, or material—bear in mind that in olden days houses were always built of wood—the connection between mother and house is obvious. The Madeira Islands (Madeira, again, derived from “mater”), west of Portugal, were so named because they were originally covered by dense woods. In mythology, folklore, and history we find many other examples of the development of symbols. *What Freud did* was to put our dreams in relief to our unconscious and conscious feelings and show how it was possible, through free associations and symbols in dream interpretation, to gain a greater and more scientific understanding of ourselves.

I must caution you again, however, against blanket generalizations about symbols in dreams, because a symbol will often mean something quite different to two different people. For instance, a nose or a hat may, to one person, mean the male organ. But they may, to another person, symbolize the female organ.

Your Knowledge About Symbols Helps You to Understand Your Dreams

Our dreams are sometimes so intricate that it is difficult for us to understand them. But our knowledge about *symbols*, coupled with *free association*, can help us, as in the following example:

¶ A woman of thirty-five dreamed that her sailor sweetheart, who had been on a trip around the world for six months, was standing in a field of tall, thick grass; his hair was being blown by the wind, and he had an ethereal look on his face.

Her free associations to the dream revealed that she longed to be with him sexually. It had been difficult for her to accept the

fact that she was having an affair with him, and so she could not even dream of this relationship openly. Although intellectually she rationalized that she was doing no wrong, since she was in love with him, emotionally she felt it was immoral. Her unconscious feeling was revealed by the ethereal expression on his face in the dream, symbolizing to her the purity she *wished* for in their relationship. Yet her real desires manifested themselves in the thick, tall grass in which her lover stood, a symbol which she associated with the male organ. The grass was, in fact, a dual symbol, it developed later through her free associations, in that it represented fertility—an expression of her desire to have a child by him. Because her early upbringing made it impossible to dream directly of sexual intercourse with him, her sexual desires manifested themselves in a transformation, through her *dream symbols*. You can also see how, through free association, she was able to interpret the several wish-fulfillments implicit in her dream.

Another example will further demonstrate how valuable our knowledge of symbols can be when used in conjunction with free association.

¶ A man dreamed that he was trying to bury himself in the earth. As he related his dream and his own free associations, he used the term "Mother Earth." He became aware that he wished, unconsciously, to return to the love and protection of his mother. This idea had previously come to him consciously, but he had rejected it since he had considered it a shameful wish for a grown man to have. The dream started a chain reaction; through free association it evoked a symbol (Mother Earth) which in turn brought out other repressed ideas which led him to understand the basic wish his dream was trying to express. He was shown that he could not prevent expression of his unconscious conflict. In fact, only by accepting its existence could he, in time, resolve it.

How Do You Practice Free Association?

Only through free association, in combination with a knowledge of symbols, were these people able to interpret their dreams and get to the root of their conflicts. "What is free association?" you ask. "How do I do it?"

Free association means that you let feelings, thoughts, ideas, and incidents come into your mind which are stimulated by your dream. Let your thoughts flow freely. Regardless of how disconnected and rambling they may seem, do not try to control them logically. These associations are essential for you to remember exactly what your Unconscious is telling you in your dreams. It is essential for you to remember that free association means that you speak out thoughts and feelings indiscriminately—exactly as they pop into your head.

A simple exercise to help you grasp emotionally the process of free association is word association. For instance, ask yourself what comes immediately to your mind, without stopping to think, when you hear the word "table." The first word may be "food" or "chair." This will suggest another word, and that one still another, and so on until the supply of links is exhausted. Of course, if you are a carpenter, the original word may mean "work-table"; a surgeon may think of "operation"; a mathematician may think of "multiplication." In other words, the connecting thoughts with "table" will be different for every person, as different as the associations to your dreams.

More valid than word associations, however, are *thought* associations—ideas expressed in recollections of particular incidents in your life which have left an emotional impression upon you. The incident you recall will bring new thoughts, remembrances and reactions to present-day situations, because these new ideas are emotionally connected with the first incident and, of course, with your dream, although initially you may not see the connection.

For instance, if you dreamed you had an accident and broke your leg, but were happy about it, you might bring forth something like the following:

"I broke my leg . . . It worries me, and I'm afraid . . . but still I feel glad . . . When I was about seven, I went skating after Mother warned me not to . . . She said I might hurt myself if I went alone . . . I fell and scraped my knee; I was afraid to go home . . . It seems as if Mother was *always* right . . . When I got home, she scolded me for disobeying her. She kept saying, 'See what happens when you don't listen to me?' Mother always stopped me from doing what I wanted . . . She fussed over me so much the other kids called me 'Sissy' . . . I have a woman boss . . . I always enjoy pointing up her mistakes . . ."

From these associations we see the dependence on and hostility toward Mother, represented also by the boss. The happiness over breaking your leg might be enjoyment at putting something over on her, your way of rebelling.

Let us say that you began to feel angry by the time you reached the statement, "other kids called me 'Sissy,'" in your associations, but no other thoughts followed. *Whenever you find an emotional response stirring within you as you free-associate, it is a sign that you are hitting upon an important feeling and should try to pursue that association further.* For instance, say to yourself, "I'm angry," repeating it several times, perhaps, until you bring out further associations, and see where they lead you.

Free association brings out into the open thoughts and feelings and memories that were previously hidden. It can therefore draw you closer to your understanding of the problem disclosed in your dream. For its greatest effectiveness, *free association should be done aloud.*

Your free associations can take many forms. They may be memories from a long time past, or only from the day before the "dreaming." Or, they may be feelings and thoughts that center

around particular parts of your dream. Sometimes you will find that it is very easy for you to give associations to the dreams; at other times it is impossible—you stop or hesitate. You may be surprised to find that many of these associations have a clear tie to the dream as you scrutinize them. But they *should*, since they actually *did* stem from your dream. You will often find that your associations stop just before you have been able to reach the dream thought. Your intellect plays a great part in your interpretation of your free associations, since it enables you to extract the basic connecting links in your associations and draw the conclusions to which your associations can only allude.

What Are the Steps in Interpreting Your Own Dreams?

“How can I apply all of this information to myself?” you ask. Dream interpretation is, I must admit, a very difficult thing for you to do, but it is not impossible if you try to follow the guide I shall give you here.

First, of course, you must try each morning to recall the dreams you had the night before. In the beginning, you may find this difficult, and will, perhaps, find that writing down the essence of the dream immediately will help. Your daydreams or fantasies are equally important and should also be carefully scrutinized.

As you begin to find it easier to recall your dreams and fantasies, try not to write them down. Just as you discarded the *crutch* of writing down numbers when you first learned to divide in school, so you must discard the crutch of writing down your dreams. The need to write down dreams in order to remember them indicates a strong resistance to them.

Now we can begin the *dream work*:

1. Try to free your thoughts from the dream itself. Don't let the manifest dream shut out all other thoughts. Try

- to relax and let your mind go around and around, without attempting to follow a logical pattern of thoughts, in order to give the latent dream a chance to reveal itself.
2. Give your free associations to the dream aloud. This should be done in a room alone, to prevent any outside disturbances; but if one is not available to you, then write down your associations.
 3. If, after a few minutes, you have not been able to give any associations, try again. It may take several attempts before the dream provokes some thoughts, but do not be discouraged.
 4. If you still cannot give any free associations, repeat the entire dream aloud. During this repetition you may get some connecting thoughts, some free associations. You may find that at least a word, a sentence, or some mental picture from the dream will act as a starting point.
 5. If you *still* find it impossible to get any free associations to your dream, don't let it slip away, but try to remember as much of it as you can. Then, possibly during the day, bring it back to your consciousness again and make another attempt at free association. Give your Unconscious a chance to work. It may not be until evening, or possibly the next day, and sometimes even weeks later, when you have consciously ceased to think of the dream, that your Unconscious will come up with an idea which may lead you to a beginning revelation about the dream.
 6. Let us assume, now, that you have given your free associations to the dream. Mull them over—try to see the connecting link among your associations, the content that runs throughout them. *Which ideas or thoughts evoked the strongest emotion in you?*

For example, when Joe gave his associations to his dream of being demoted in his office, he brought forth a number of mental associations. But the image of his father as an authority who was disappointed in him and the picture of his brother getting all the recognition from his father were, upon examination, the ones

that were the most meaningful to him. They produced the strongest emotion in him, and through these images he gained insight into his real problem.

Or take Donald's case. When he was free associating, he asked himself what red hair meant to him, since that was such a vivid feature of his dream. Kate and his mother were his immediate associations. He then noticed that he felt nothing for the girl in the dream, in contrast to the two redheads who were dominant in his life. Hence he concluded that the girl in the dream was a *substitution*, a sign that he was afraid of his real feelings. His free associations had made him face facts—his feelings of hostility toward his mother's controlling him through complaints of illness; his continuing desire for Kate, although he no longer saw her because of his mother's objections. His conclusion, as he linked these feelings together and applied them to his dream, was that the girl in the dream represented both his mother and Kate.

The Meaning of Your Dream

If you have brought forth all your free associations and linked their essence together, guided by your emotional response to them, you are now ready to find out the real meaning of your dream. In other words, you can now determine what the conflict is that your dream is trying to express.

1. Try to connect the meaning of your dream with other material which you have previously brought to light about yourself and your behavior through use of other tools in your self-exploration.
2. What contribution does this dream add to your other facts, ideas, and thoughts about yourself? Are you hostile? Fearful? Anxious? Attention-seeking? Over-generous? Domineering? Submissive? Aggressive or sadistic? Passive, shy,

or masochistic? Overly proud? Defiant? Does your dream, supported by other information you have gained about yourself, seem to indicate this? Do these feelings follow a pattern, always evoked by the same type of circumstance?

The dream may show either a new facet of your attitudes or strengthen an idea about your behavior which, previously, had been only vague. It may also show that the conflict you have been working to eliminate still exists, or that you have been making progress in your fight against it.

Guides in Interpreting Dreams

Remember that basically a dream expresses either a wish or a fear within you. Hence your dreams will usually follow one or another theme, or even both. I shall give you a few more illustrations to help you know what to examine in your dreams.

¶ Walter, a young college student with a strongly religious and authoritarian upbringing, found himself thrown into close association with girls for the first time. They impressed him as attractive and appealing, but he felt they were also untouchable, according to his background. Nonetheless, inwardly Walter desired them. The very thought, however, disturbed him so much that he could face it neither consciously nor unconsciously. One night he dreamed he was a special policeman appointed to watch over other people's morals.

In the beginning, it was impossible for Walter to give any free associations; he kept saying over and over, "This dream doesn't mean anything to me. [As perhaps you have said.] In the dream I'm a policeman. I have to guard other people and watch what they are doing." The free associations that Walter originally brought forth seemed quite irrelevant to the dream; perhaps your free associations will too. Then I asked Walter to return to

the contents of the dream and asked him why he was watching these other people's morals. He went into a long discourse about morality, how it seemed to have reached a low ebb, how so many evil things were taking place. When I asked him to specify those evils, there was a long, nervous pause. When I questioned him about what was going through his mind during this silence, he hedged at first and then said, "You know what." I did not pursue it, since it seemed so painful for him. I knew that when Walter was better able to face his true feelings, we would be able to work on this dream again.

Several sessions later, Walter began to talk about his discomfort in social situations and how he felt like a policeman at the fraternity parties, rather than a participant. "I must have a strong conscience," he said, "since I feel I have to watch over other people. I feel almost as if I have to prevent them from doing anything wrong." When he didn't continue talking, I asked him, "What is it you feel you must prevent them from doing?" "Well," he said, "these fraternity parties always turn into necking sessions and then some of the couples disappear into dark corners or another room. I know if I didn't watch them they'd go much further than just necking."

A long pause followed. "Does that upset you, Walter?" I asked him. "Oh, yes!" he replied. "If they were caught by one of the officials they'd be thrown out of school. And I wouldn't want anyone to think that I'd been doing the same thing! If that ever happened to me, my father'd kill me!"

It was only then that Walter could recall an incident which took place when he was eight. His father had caught him masturbating and had locked him in a dark closet. "It was just like being arrested by a policeman and put in jail. After that, I was so afraid of being caught again that I never did it any more. From that time on, I seem to remember my father always saying what a good boy I was, and it seemed as if I didn't dare not to be. Whenever the kids joked about sex or talked about it in any way, I always walked away from them or told them that they were wrong, that something would happen to them if they didn't stop."

From this dream and his associations to it, we can see that Walter had stopped himself even from thinking about sex and had denied having any sexual desires. The idea that he might at any time entertain thoughts of sex was so appalling to him that even in his dream he was forced to substitute other people for himself. In the dream, the policeman was both his father and himself—his Superego—watching to see that “he didn’t do anything wrong,” as his father had once watched him. And because the pleasure of sex was denied to him, he felt no one else had a right to it.

This one dream, we can see, really paved the way to Walter’s deep-rooted unconscious emotional problem about sex. It helped him to begin to become aware of many of his other inner conflicts, as well as the sources of the difficulties in his relationships with other people. Your dream interpretations can do the same for you, when you employ the method correctly and lessen your fears of looking at yourself.

A son may dream that his father died, which may indicate that he wishes or fears his father’s death. Either interpretation depends upon the deep psychological relationship between them, the son’s attitude toward his father, the condition of the father’s health, or other elements. But *always* this interpretation depends upon the person’s own reactions and feelings.

If, in a dream, you ignore a person, fail to see or recognize his face, run away from him or from a situation, it means you fear what it represents to you.

A singer may dream she has lost her voice. This may indicate anxiety over the possibility of one day losing it and, consequently, the prestige and attention it brings her. Or she may unconsciously *wish* to lose it—because she wants a rest, or because she fears the limelight; because her voice is too much of a responsibility for her.

A person who is a Casper Milquetoast in his daily life may see

himself as the conquering hero in his dreams or daydreams. While it more likely shows what he wishes to be, it may also indicate unconscious pride in controlling situations through passivity.

A man who consciously thinks of himself as omnipotent may appear very weak and infantile in his dreams. This shows him either that he really feels weak or that he has a wish to relinquish all his responsibilities and be taken care of like a child.

Frequently, a person who is unable to express hostility in his daily life may do so openly in his dreams. But if he is too inhibited, he may have to substitute other people for himself in his dream, to provide himself with this outlet.

On the other hand, a dream often indicates to a person that he has capabilities which he consciously does not believe he has. In such a case the dream will help him to become aware of his hidden potentialities.

Bear in mind always that whatever words are spoken, whatever actions take place in the dream, these are all products of your own mind and therefore must have a bearing on your feelings. *You* created the dream.

The variety of individual reactions to any dream, therefore, makes it imperative that no dream be taken out of its context and interpreted. This also means that dream books which provide standard interpretations are of no value at all. Your dream must always be seen in connection with your own personality, your own experiences, and your own feelings. And your free associations must also be carried out in terms of your own feelings, reactions, and memories.

Overcoming Emotional Resistance to Remembering and Understanding Your Dreams

The difficulty in understanding our dreams lies mainly in the emotional resistance each of us has to revealing our inner world

to ourselves. We all have secret hates and fears which seem too dangerous, painful, or embarrassing to face in unadulterated form. We prefer to see only what we feel secure enough to cope with and have therefore built our defenses accordingly. Thus, when a dream threatens to disclose any weakness we have chosen to conceal, we awaken feeling anxious. And our defenses then act to prevent us from conscious understanding, often even from any conscious remembrance of our dream.

The strongest inducement to overcoming your emotional resistance to remembering your dreams is that in uncovering a weakness you are really building your emotional strength for the future. For you cannot fight against and eradicate that which is unknown to you. Nor can you utilize or benefit from what is concealed. And since your dreams often show you the good facets—the strength in your personality and the progress in your self-understanding—forgetting a dream is forgetting your own worth as a person.

Having to write down every dream in order to remember it is a sign of strong emotional resistance to their meaning. If you need to use this crutch at first, do so—jot down the essentials of the dream. But do not make a regular practice of this method. Discard the crutch as soon as possible, even if it means forgetting several dreams. Let the dream go if you cannot recall it, and try to train yourself to remember the next ones. A useful aid is to repeat to yourself before falling asleep, "I'm going to dream and I'm going to remember my dream."

The Unconscious is very elusive; but it is essential to develop the habit of remembering dreams. A frequent reminder that *you want to learn more about yourself* may help. The stronger this desire grows within you, the less your resistance will be.

There are two pitfalls against which I must caution you, however. One is the insistence on reaching a full interpretation of your dream once you have remembered it and done the free association. Sometimes your Unconscious sends a message which

is too blatant for you to face at the time you receive it, making it possible for you to understand your dream only in part, or perhaps not at all. Do not force it. If your efforts in the dream work fail, it is better to put the dream aside and forget about it. Later, sometimes months later, when you least expect it but when you are unconsciously ready to face its implications, you may recall this dream again and understand it better.

If, through a dream, you discover some unconscious habit patterns and think you understand them, it does not necessarily follow that you are *completely* aware of the feelings creating them. An intellectual understanding, an understanding that involves only logic and the intellect, is not sufficient. This *intellectual understanding must be accompanied by a feeling and experiencing of the emotions involved*, if you are to gain the full benefit of your conclusions. For, as with life in general, if you do not understand with your emotions, you will have no real comprehension. Similarly, if you see the meaning of your dreams or any of your self-revelations intellectually but block out the feelings, you prevent yourself again from accomplishing the emotional changes necessary to reach your goal.

This is why I have so repeatedly stressed the necessity of becoming aware of your feelings. We cannot all be psychoanalysts or psychiatrists. What we can all try to do, however, is to be aware of our inner selves. And herein lies the importance of understanding your dreams. They are an essential key to your basic feelings, which you must learn to use profitably if you are to reach emotional maturity and conduct your life harmoniously.

7

How Much of the Child Is Left in You?

"THE CHILDHOOD SHOWS THE MAN, AS MORNING SHOWS THE day," said Milton, in *Paradise Regained*. It is your childhood feelings and reactions to your experiences which color and determine your behavior as an adult.

Unfortunately, however, just as many of us refuse to accept the existence of our Unconscious, so we also tend to minimize our childhood feelings and experiences as the real cause of our present-day emotional difficulties. For us to admit this idea as true may mean our having to acknowledge that we have failed to grow up. Nevertheless, in the same way that historians examine the past to understand present events, so must we look into our childhood to understand ourselves as we are today.

Have you ever watched a child and wondered what made him contented and affectionate, interested or indifferent, hostile and sullen, one mood quickly and unpredictably following the

other? He wavers between friendliness and anger, trust and hostility. A child's insecurity makes his inconsistency understandable. But many adults, too, have these rapidly vacillating, ambivalent emotions. Why have *they* been unable to temper the pace of their mood changes?

When you find that as an adult you are unable to be the master of your actions and reactions, you may be certain the cause lies in your conditioning during childhood. For some now obscure reasons, you have retained your childish emotional responses. If, then, you discover what your inhibiting habit patterns are and why they developed as they have, you will be taking the first step toward changing them in order to function in a more adult way and thus live your life more fully. By exploring your Unconscious, you will discover what it was in your childhood which has prevented you from growing into an emotionally mature person—in other words, *how much of the child you were is left in you?*

"In our innermost soul we are children and remain so throughout most of our lives," Freud once said. This is true only in the sense that we can never become so emotionally mature as to free ourselves completely from our childish feelings. Nor would we want to. There are many wonderful qualities in "child-like" behavior. A child has resiliency, spontaneity, compassion, optimism, laughter, natural curiosity; he can respond freely to affection and love, has a capacity for enjoyment of little things, and has a unique, highly-developed sixth sense about people. We would never want to lose these qualities of childhood, for then the world would lose much of its magic and wonder for us.

On the other hand, a child's undeveloped emotions make him also demanding, egocentric, insecure, dependent, fearful, and hostile—ill-equipped to cope with the problems of the adult world. If as adults we fail to rid ourselves of *these* negative childish traits which *impede* our growth and prevent us from enjoying the world and ourselves, then we will run into serious

emotional difficulties; for we risk destroying our own future happiness and perhaps even the happiness of others.

For instance, the egocentric, erratic person who is over-occupied with himself, to the exclusion of everyone else's needs, is consciously or unconsciously behaving like a new-born infant, who is also completely demanding, unpredictable, and oblivious to the needs of others. Certainly such an adult is bringing no real enjoyment to himself or to those around him. He is like a child, controlled entirely by his emotions and therefore blocking full use of his potentialities.

If such a person desires to change in order to live more fully, what can he do?

He must find the reasons why his emotions have not matured. He must remove the hampering forces—change his negative habit patterns of feeling and reacting, so that he may develop. And to do this he must first recognize in himself those feelings which keep alive the remnants of his childish emotional patterns in his present-day behavior. *He must expose his dependency, fears, hostilities, undue aggressions, feelings of guilt, and other negative emotions, and examine how they came about.*

The way these negative patterns of reacting develop, and why, and how they frequently extend into our adult life, we shall show you in this chapter.

What Influenced Your Personality Growth?

As a child you did not develop all by yourself. Nor are your parents totally responsible for the way your personality has evolved. Actually, there are three elements which have influenced your growth:

1. Your inherent temperamental predisposition.
2. Your biological and emotional development.
3. The emotional climate in your home.

Obviously, these three elements are inseparably interwoven. Significant, although least controllable and therefore least changeable, is your innate nature or constitution—its relative robustness or delicacy. This can best be illustrated by the example of two new-born babies: one may sleep unperturbed regardless of noise or disturbances, while the other awakens frightened by the slightest sound. Initially, this predisposition determines your emotional responses—love, hate, or fear—to your surroundings.

As you grow up, however, your childhood experiences and your reactions to them color your later behavior far more. At the same time, your *biological* growth, plus your environment's effect upon it, also produces definite emotional responses and habit patterns which determine your adult personality.

We see, then, that heredity dictates your inherent endowments, talents, and reactions, while environment decides how they will develop.

Environment's Role in Molding Your Personality

Perhaps you were fortunate enough to have two mature parents who were at peace with themselves, attuned to each other, sensitive to your emotional needs, and able to meet them—two people capable of creating a harmonious environment, one in which your innate potentialities could develop freely and naturally and from which you could gain a deep feeling of confidence and belonging. But this is not generally the case. Most of us had parents who, no doubt, really tried to give us a feeling of emotional security. But by and large they had their own immaturities, were not attuned to each other, or were bogged down by practical problems which made them tense and anxious, often unable to respond to our needs. Without understanding what

caused *their* disharmony, we absorbed the vibrations of the family tensions. As a result, we felt upset, rejected, and insecure—like an outsider.

Remember, a child's personality is a dynamic unit—a bundle of instincts—a composite of needs and self-centered demands. He has emotional needs—for love, understanding, tenderness, and attention. He has physical needs—for food, care, and protection, since he is helpless. He needs a loving climate in which to grow, he needs to learn that he has something of value to give. All needs must be met for him to be healthy emotionally and physically, to develop genuine love and self-esteem. And this sustenance must be provided him by others, since he is unable to supply them himself.

A child *instinctively feels*—at first in terms of his own physical, and later his emotional, well-being—when his needs are being fully met. And he responds with joy, affection, and healthy growth. In time, through feeling loved, wanted, and accepted, he learns to turn his feelings outward, to give love to others as it has been given to him.

But a child “knows,” too, when his needs are being only partially met, or not met at all, particularly when there is tension or anxiety in the atmosphere. This fosters his own anxiety, makes the world more frightening to him. He is uncertain of himself, more bullying or submissive toward his brothers and sisters, less receptive in school, more demanding of or compliant with his parents and friends, more confused in his adolescence—all increasing his feeling of isolation. Thus, his negative responses have begun.

Defenses

Although, in the beginning, we are helpless before the en-

vironmental forces pitted against us in a home which seems demanding and unfriendly, each of us gradually learns, through experience, to cope with them. We become sensitive to others and their actions toward us, soon finding our own distinct ways of dealing with them. In other words, we develop defenses—certain individual, though unconscious, techniques of handling or manipulating others which we believe safeguard us against a frightening and hostile world. Thus, one child may become ill when he is frightened, another buries himself in books, a third becomes overly ingratiating and servile, a fourth becomes rebellious and hostile, depending upon the child's inherent constitution and the type of pressures in his environment.

These defenses, our protective measures, become our means of survival. Any threat to their removal produces fear and anxiety, just as if our lives were endangered. And the older we grow the stronger grows our protective coating, stifling our emotions further and barring our way to maturity. For it blinds us to reality, and we seldom realize consciously that we have used a negative means to fight back and to compensate for some of the satisfactions we felt were denied us as children.

¶ Twenty-five-year-old Charlie married and had a child on a shoestring income which he made frantic attempts to increase only when his wife threatened to leave him and go back home with the baby. His efforts were usually unsuccessful because they were short-lived and, unconsciously, half-hearted. Although ill-equipped to support his family, he made feeble excuses for his failure and actually showed little real concern about it, spending much of his money consoling himself with "a few beers with the boys." Criticized by his wife, his constant retort was, "Mother will always help me out." And he did, in fact, succeed in his demands on his mother. For despite arguments, she always weakened and gave in because she "couldn't bear to see him suffer."

Charlie's mother, a widow, had hovered over him since his infancy, indulging his every whim, anxious and over-protective lest he hurt himself or overwork or play too much. And while Charlie often reproached her for having kept him from becoming a Boy Scout, and later from taking a job in a city fifty miles away, inwardly he had felt relieved. Thus he had become dependent, self-centered, and passive; he made little effort to do anything on his own, always expecting that everything would be done for him.

In fact, he often felt sorry for himself, complaining that his boss expected him to do "all the dirty work," that his wife was never satisfied, that no one ever considered how difficult life was for him.

Obviously, Charlie had learned to use helplessness and dependency as his defenses and his means of getting what he wanted. He therefore never attempted to discover his potential strength, for doing so would require recognizing his defenses and his underlying hostility toward his mother who had helped to create them. And to him, this would have been too threatening. Working hard was unconsciously synonymous with being thrust unprotected into an unkind world where excessive demands were made on him.

¶ Susie is another example of stunted emotional development. Overweight and slovenly, she feels unloved, inadequate, and unattractive. Always resolving to go on a diet but never following through, she rationalizes any criticism of her over-eating with, "Lots of people are fat and they get along all right." She refuses to recognize that she over-eats particularly when she is upset and feels rejected, actually longing for love. For Susie's mother had been a selfish woman who had paid little or no attention to her as a child, except to indicate that Susie was no trouble at all when she ate well. And in her childish mind Susie had unconsciously equated eating with love and acceptance from her mother.

*Why Are Many Adults Dependent,
Egocentric, Perfectionistic?*

You may perhaps better understand Charlie's and Susie's maladjustments when you observe the child during his first year of life—his oral period—and notice that his emotions center around food and nursing. He sucks the breast, the bottle, his thumb; he babbles away, puts everything into his mouth. He feels satisfied only when he is fed or cuddled. He is concerned solely with his own needs and is totally unable to postpone satisfaction of them. His only defense is to cry and whine until he is taken care of.

Love, to a very young infant, is felt mainly through receiving food. He unconsciously associates the oral sensations of taking food with love and security. Later he becomes aware that being held and fondled, particularly while being fed, also adds to his feeling secure. Immediate gratification unconsciously comes to mean pleasure and love, while postponement of his needs signifies rejection or pain. Consequently, if his oral period is prolonged and he grows too accustomed to receiving oral satisfaction, or things associated with oral satisfaction, he becomes "spoiled," for too much pleasure is unhealthy for anyone. On the other hand, if weaned too abruptly, if denied normal satisfaction through the mouth, he feels it as a loss of love. He wants it back—and he may go on wanting it back for the rest of his life.

We see this tendency exhibited in many adults who eat, smoke, drink, talk incessantly, or bite their nails. Some of us feel unduly sorry for ourselves, are always dependent upon others, or always want to be the center of attraction. We have not outgrown our infantile, oral needs.

It is a fact that we are all born into this world with a cry, not only because we must fill our lungs to breathe but also because we are afraid and helpless, having just left the secure, warm

womb of our mother. Is there any wonder that if, as children, we do not receive the kind of love we need, many of us go on being helpless and dependent, "crying for help" most of our lives? We are still afraid and, conditioned by our early environment, are unconsciously unaware that we are no longer helpless infants. This fear makes us hostile, and the vicious cycle continues and gains momentum as we are faced with more demands and threats to our security.

We have, for instance, all met people who are miserly, petty, reluctant to part with their belongings regardless of how much they have. Usually they are rigid, stubborn, compulsive, perfectionistic, and even sadistic, although these traits may be carefully concealed and only subtly expressed, because of accompanying fear.

Of course, we all have a trace of these characteristics which are necessary for our healthy self-preservation. But in those of us whose development is stunted, there is a disproportionate degree of these traits. And again we can trace the cause back to our early childhood, to the age of about one to two-and-a-half years—the anal period—when our parents began to restrict us more and interfere with our pleasure.

While up to this time Mother has accepted our soiling ourselves and being "unclean," we now discover we must change. We are being toilet-trained. This new demand creates in us a feeling of not being loved, and we become anxious, confused, unable to comprehend what seems to us a sudden lack of acceptance.

Thus, if a mother is compulsive in toilet-training her child, insisting that he "produce" at her command, he becomes frustrated and hostile. But he soon discovers that he has a new way of striking back at her and, incidentally, of obtaining erotic pleasure. Just as he may formerly have refused to eat if food were forced on him, he may refuse to part with his "product," knowing that his refusal upsets Mother. And we may see this same

stubbornness, rigidity, compulsiveness, or aggressiveness displayed in many areas of his adult life.

During this same stage, more problems threaten the child. Already walking and curious, his developing Ego supplying new ideas of what he wants to do, he suddenly becomes aware that he is hemmed in by all sorts of restrictions. At every turn he hears "do" and "don't," making him frustrated and angry, and he goes through an emotional revolution. For his "conscience" (Super-ego) is just beginning to form, and his guilt feelings are taking shape. Thus, if too many restrictions or too frequent punishments are imposed on him and his freedom is limited too sharply, he will—depending upon his innate reaction tendencies—become rebellious, aggressive, and hostile, or fearful, submissive, compliant, and perhaps even crushed. Or if a parent is too inconsistent, the child becomes totally confused.

Often we observe the effects of misguidance in this stage in adults who are unable to take orders, who "jump" to attention when asked to do something, or who are unduly fearful of breaking things, of doing something wrong, or of making decisions.

Recognizing Negative Traits from Your Early Childhood

It is extremely difficult to recall the incidents from your oral and anal periods which contributed to your emotional stunting. I have described these stages mainly to give you an idea of the needs you had then and how they unconsciously affected you later. And because parents usually continue their own patterns of behavior in rearing their children, you will undoubtedly be helped by observations from incidents in your later childhood which you *can* recall.

The important thing now, however, is for you to recognize the symptoms as they manifest themselves in you today, and tie them

in with other observations about yourself. Ask yourself whether you overeat or drink, smoke, or talk too much. Do you need constant physical displays of affection in order to feel loved? Are you preoccupied with seeking new pleasure and thrills (or do you have to expend excessive energy in refraining from doing so)? These are, of course, rather obvious signs. More difficult is recognizing symptoms such as dependency, helplessness, passivity, egocentricity, feelings of rejection and neglect, and general undue worry or fearfulness, particularly regarding being left alone.

All of the above are signs of emotional immaturity which you will find listed more fully in Chapter 11.

How often do you manifest any of these symptoms? Under what circumstances? Do you see a repetitive pattern? Try to observe yourself carefully, because the chances are that if you have suffered emotional setbacks in one stage, you will have been less prepared for the ensuing stages of your development. And it is the later stages which you can recall more clearly and which have set your patterns more deeply. Therefore, once you recognize some signs of your emotional immaturities and where they began, you will have taken the first step toward attempting to help yourself.

*The Eternal Triangle—
The Oedipus-Electra Conflict*

Of particular influence in your development is the way you experienced your Oedipus or Electra period. Every child goes through this period, normally in the third to the sixth year. At this stage, you became aware of a more or less intense attraction to your parent of the opposite sex and a hostile inclination to push aside your parent of the same sex. As a boy, you unconsciously developed a possessive love for your mother and hostility toward your father, who stood in your way—the Oedipus situa-

tion. In a girl's Electra conflict, the situation would be just the reverse. But you still had a need for love and protection from *both* parents. Consequently, your hostility engendered in you fear, lest your parent of the same sex retaliate against you; and guilt about your impulse to take the place of him (or her). In time, the child usually overcomes his hostile feelings by *identifying* himself with—emulating—his parents.

The classic example of the Oedipus situation is Shakespeare's Hamlet who, because of his obsessive love for his mother, develops inordinate hostility toward the brother of his father, whom his mother married after Hamlet's father died. While his uncontrollable hatred and jealousy eventually brought unusually extreme consequences of death for all three of them, perhaps no less tragic is the self-destruction many of us impose on ourselves in other ways if we have not successfully weathered this stage of our development.

It is very difficult to recognize the unresolved Oedipus or Electra situation in ourselves and others because it is, to an overwhelming degree, unconscious and often uncannily concealed. Following are some of the signs which indicate the remains of this conflict in you as an adult:

If you detect that you are too attached to one or both of your parents (or to a brother or sister)

If you feel overly hostile or resentful toward one or both of your parents (or toward a brother or sister)

If you feel you cannot marry

If you feel you cannot make a decision without your parents' (or some relative's or close friend's) approval—unable to make a date, choose a job, start a business, pick a wife, perhaps even vote, without tacit or explicit parental advice or approval

If you feel you become overly attached to or possessive of members of the opposite sex

If you feel hostile toward or fearful of the opposite sex

If you are looking for a wife or husband exactly like your parent (or your sister or brother)

If you feel hostile toward or fearful of people of the same sex

If you feel jealous or competitive toward people of either sex

Try to recall some of your early relationship with your parents. Did you ever have any incidents similar to Tommy's in *your* life?

¶ One evening, Tommy put away his blocks and sauntered into the living room, drawn there by sounds of soothing music. The sight that confronted him was extremely disturbing to him. There were his parents, their arms about each other, dancing around the room in time to the music. Tommy, upset and enraged, flew to his mother and pulled her away from his father. "Mommy! Mommy!" he cried, "Please don't dance with Daddy any more! I want to dance with you myself."

If something like this happened to you as a child and your parents did not understand what was going on within you, they might have pushed you aside or reprimanded you, rather than drawing you into their closeness by letting you dance with them.

Perhaps when you were a little boy and clung to your mother, your father kept telling you, "Don't be a sissy. Go away and don't bother your mother." Or, as a little girl when you wanted to sit on Daddy's lap, Mother may have constantly told you, "Stop annoying your father when he's busy." True, there may have been legitimate cause for the scolding. But at this hypersensitive stage your childish mind may not have been able to understand it. You might have sulked and felt that your parent was trying to block you from the attention you wanted, and that you had no right to it. The result would have been to heighten your feelings of being an outsider, of simultaneous rejection,

fear, hostility, and guilt. And this may well have carried over into your adulthood.

It is not at all simple to determine whether you are too emotionally attached to one of your parents, because most adults try to cover it up. But reliving in your mind incidents like the above and trying to recapture the emotions you felt at the time can provide a beginning point. Then, watching yourself in situations today which bear a similarity to those in your past and taking note of your reactions will help you tie together your observations about yourself.

Normally, as we grow up, we all free ourselves from our dependency on our parents and family, although some interdependency will always be present. If, however, you are still too strongly tied to them emotionally, there are two additional factors in your childhood which may have increased your dependency: sibling rivalry, and unconscious over-attention or inattention by your parents.

Because of your heightened possessiveness during your Oedipus or Electra period, your desire to push *everyone* aside was much stronger (your Id at work). You may have exhibited your hostility more openly toward your brothers and sisters. Although you were actually extending the hostility you felt toward your parents, you may have been jealous of your siblings, too, because you believed they were given more of the parental attention for which you were vying. And sometimes your belief may have been justified. In any case this, too, will show up in your present-day reactions, toward friends and co-workers for example.

But not all of your feeling of dependency was built through your own imagination. Parents sometimes subtly or openly encourage over-attachment in their children. If they do not get along well together, they may use a child as a foil in their arguments, the one boasting to the other, "You see—he loves me more than he loves you." And they may unconsciously bribe the

child to maintain such a tie, unwittingly instilling guilt feelings in him by causing him to divide his loyalties.

In adulthood, we often see the results of such unhealthy ties. A son or daughter is unable to form mature relationships with the opposite sex without feeling consciously or unconsciously guilty or disloyal (and the parent may even continue to foster this attachment in their grown-up child by finding fault with his choice of friends, dates, or marriage partner). Chapters 9, 16, 17, and 18 will give you more ideas about this. And if you go over in your mind your emotional relationships to those nearest you, you will have another starting point in your self-exploration.

I must caution you here that overcoming a deep-seated Oedipus or Electra conflict—over-attachment, over-dependence, extreme hostility—will require professional help. But there is much preliminary work that you can do on your own, if you are willing to apply yourself toward bringing this conflict into your conscious awareness.

Are Your Feelings and Attitudes About Sex Expressed in an Adult Way?

Do you enjoy or dislike sex? If you dislike sex, how do you express this dislike? By shame? disgust? fear? guilt? hostility? abstinence? Do you feel it's all right for others but not for you? If you have any of these negative feelings, they will interfere with your expressing yourself sexually in an adult way. Try to connect them with some childhood experiences and reactions.

What were your feelings about your body, about seeing a newborn baby of the opposite sex, or children of your own age, or an adult? Were you shy about exposing yourself? Did your parents think nudity was shameful? Did they run for cover when you surprised them in the bathroom?

Most of your unhealthy attitudes toward sex today are due

to your emotional reactions to it as a child. Think back. How did you first learn about sex? Was it talked about openly at home or hush-hushed? If your parents didn't tell you, did you feel they were hiding something from you? What were your reactions to learning the facts of life? Were you shocked? Did you believe them, but not too willingly? Did you find it impossible to believe that your own parents indulged in sexual intercourse? The following two examples may sound extreme, but may be illuminating for you as you try to recall your past.

One young girl of twenty-three believed a woman practically bled to death when she gave birth to a child. A young man was shocked to learn that his penis could bring him pleasure and was not meant solely for urination, as he had always believed. While these are typical of the old wives' tales passed along very often by parents to their children, many of us have similar, though less extreme, misconceptions about the "dangers" of sexual activity.

What games, such as "doctor" or "father and mother," did you play as a child? Did your parents know about them, or did you play them in secrecy? Did you feel guilty about it? Did your parents restrict your sex-play? Did they tell you that "playing with yourself"—masturbation—was harmful?

Many of us felt a great deal of restraint imposed upon us during our sexual development. And this has caused us not only to repress our sexual feelings, but often to feel frustrated generally. It may even create in you a strong, though unconscious, feeling in many other situations that "pleasure is not for me."

"Nonsense!" you say. "How could my sexual life influence other parts of my emotional life?" All energy, as we have explained before, is sexually charged, part of your creativity. Hence, excessive suppression and frustration of your sexual desires has a dynamic tendency to involve and extend itself to all areas of your behavior. Remember Walter in the last chapter.

We must bear in mind that our sexual drive is as fundamental

to our existence as the drive for food, and our body goes to all lengths to satisfy it, whether consciously or unconsciously. If a man has gone without food for a great length of time, he may very well beg or steal to satisfy his craving. The same is true for the sexual drive. If he cannot find a suitable partner, he will usually find some means for release. In the case of those who are too inhibited even to masturbate, their frustration in their behavior becomes quite obvious to those who are sufficiently perceptive. For it is often expressed, indirectly, in hostility—by nagging, bickering, blaming, being over-critical of the one who denies you sex or of those who enjoy it.

*How Much of the Child
Is Left in You Sexually?*

Briefly, if you are not able to enjoy sex in an adult way—that is, you are physically sound but not able to have sexual intercourse with the necessary fore-play and achieve emotional satisfaction from it—then your childhood emotions are interfering with your adult sexual pleasures. To understand how this came about, you must learn about the *Genital Period*—the biological and emotional development of your sexual life.

Each of us, from the time of birth until we reach adulthood, goes through a sexual development consisting of three phases: the infantile, latency, and puberty periods.

The *Infantile Period* lasts until we are about five or six years old. During these years, we indulge in many forms of normal sex-play, such as masturbation, fondling, touching each other's genitals or examining them, or displaying ourselves to others. All these sexual activities later play a part in the fore-pleasure of adult sexual intercourse.

Many of our adult sexual difficulties, such as masturbation or petting in preference to complete sexual intercourse, really stem

from our childhood when our parents, ignorant of our needs, tried to curb our infantile biological activities, as in the case of Jimmy.

¶ Four-year-old Jimmy locked himself in the bathroom of the second story of his home three times. Each time, his mother was forced to call the fire department, and they put up a ladder in the bathroom window, opened it, and rescued the boy. The firemen finally told his mother that Jimmy was masturbating, and that she would have to remove the lock on the door and not call them again.

Masturbation is normal for a four-year-old, since he is in his Infantile Period. But, in Jimmy's case, the fact that he locked himself in the bathroom shows he was already aware of his parents' disapproval.

The suppression and repression imposed by our parents and our developing Superego can be so strong that it has even been considered the cause of our *Latency Period*, the second stage of our pre-adult sexual period, which lasts from the age of six or seven until puberty. (It is interesting to note that children of certain primitive cultures do not seem to have a Latency Period, apparently because they are permitted sexual activities.)

During the Latency Period, we had the same sexual inclinations and desires as during our Infantile Period, but we manifested them in a more disguised form, such as playing "post office" or "spin the bottle." That is why this period is so often called the "Dormant Period." Usually no sexual intercourse took place, and we were not selective about our choice of a love object, nor did we confine it to the opposite sex—we were more concerned about obtaining some sexual pleasure, however limited.

If you, as an adult, have a tendency to pet or masturbate in

preference to sexual intercourse, or if you have feelings of fear, hostility, shame, or guilt about indulging in any sexual activity, it indicates you are arrested in this stage of your biological development and that you have remained on a childish sexual level. (Extreme signs of such fixations are homosexuality, prostitution, "peeping Tomism" (voyeurism), exhibitionism, nymphomania, and extended virginity, particularly in men between the ages of twenty and thirty-five.)

From the Latent Period, we all enter into the third stage, *Puberty*, occurring at approximately the age of twelve in girls and thirteen in boys. This is also the beginning of our adult sexual life, the *Genital Period*.

Were you ashamed of your breasts? Do you magnify their importance now? How did you react to your menstruation? Do you now call it "the curse"? How did you feel about exposing yourself when your pubic hair began to grow?

As a man, how do you feel about the size of your genitals?

If, as a child, you have successfully weathered these three stages of your sexual development, you will accept naturally and enjoy adult sexual relations.

Remember, of course, that sexual needs in each of us vary greatly. Some of us who feel less secure emotionally may need more love and affection, including sex, than the person who feels more secure. Thus, some people may have a satisfactory sexual life but are unhappy in other ways, while others seem to be happy with comparatively little sex. The relationship between sex and your over-all adjustment is rather a relative one, as you will read in Chapters 15-17. What I'd like to stress here is that your self-exploration cannot be complete unless you delve carefully into your sexual growth.

Try to recall your own childhood experiences and reactions, as far as you can, and see if you can apply some of these childhood feelings to your present sexual feelings, attitudes, and behavior. In particular, be aware of such feelings as shame, guilt, and hos-

tility. This is by no means an easy task, but if you begin exploring your attitudes toward sex, you have a good chance to understand better the negative feelings that prevent you from enjoying sex and forming happy heterosexual relationships. Here, also, your best motivation is a strong desire to help yourself. And though you must realize that a deep-seated sexual disorder will require professional help, in any case you must actively want to root out the sexual child that is left in you.

8

Don't Let Fear
and Hostility
Block Your Love

LET ME EMPHASIZE THAT HEALTHY LOVE, IN ALL ITS FORMS, requires your *active emotional participation*. We sometimes meet a person who is able to bring out his own magnetism and thereby almost create happiness for other people. But we recognize this as a rare and irresistible force to which most of us can react, but which few of us possess. What, then, makes us unable to achieve this ultimate of feeling and expressing love?

Since both love and fear-hate impulses are present in us almost simultaneously at birth, our environment will determine which of these impulses will develop more strongly. In other words, we *learn* to express our love impulses in a healthy way

toward ourself and others through being shown how to love by those who have already learned.

As children we need from others genuine loving influences—a feeling of being accepted for ourselves, of understanding and regard for our feelings, our abilities, and our uniqueness. If these influences are not present, we develop in varying degrees a feeling of self-hatred and accompanying guilt, which we cannot help projecting toward others. This self-hatred and guilt blocks us from giving and receiving love.

During one session, a patient told me she sometimes didn't want to see anyone, because she felt so much hatred toward them; and yet, in all her hatred, she felt abandoned. "What you fail to see," I explained to her, "is that your hatred blinds you." This became clear to her later in her relationship to her mother, for example. Her feeling of abandonment meant she wished to be accepted. But she could not feel accepted by anyone because she had not accepted herself. Instead, she clung to emotional "attachments," twisting her personality in an effort to "belong," grateful for each crumb of acceptance, shackled by her *need*, her *hunger*, and hating her own dependency. Such people confuse these unhealthy ties with genuine love, which implies freedom, ability to be yourself, allowing others to be themselves and accepting them for what they are. We cannot love others in an adult way unless we have learned how to love ourselves through gaining emotional security from positive identification with our families.

As we have said, those who are unable to love fully are unconsciously filled with self-hatred and hostility. Therefore, when they feel they *ought* to show affection or love, they can do so only in a superficial way, on an "intellectual" level, involving little or no real emotion. Feeling unloved or unworthy of love, they *dare not* let their love impulses become involved; they cannot or, rather, will not give until someone else does so first—and sometimes not even then, as in the following case.

¶ Eloise was what is commonly known as a "plain Jane"—unattractively dressed, wearing little or no make-up, almost always unsmiling. She spent most of her spare time reading books. Twenty-eight and single, she entertained no expectation of ever being married. "Men just never seem to be attracted to me," she said.

Ever since she could remember, Eloise's parents had quarreled constantly with each other and with her. The only time she had been made to feel she had any identity was when one parent pitted himself against the other, with her in the middle. Otherwise, they were unconcerned about her. Eloise recoiled at the thought of bringing any friends home because she felt ashamed of her parents. Little by little, she began to withdraw from them and from everyone, unconsciously at first, then consciously devoting many hours to reading and daydreaming as an escape.

In her fantasies, she envisioned herself as having other parents who were kind to her; or at times her hostility was more clearly defined, and she imagined herself inflicting punishment and harm on her parents. These fantasies served, however, only to increase her guilt feelings about her hostility. For, in a child's mind, there is no distinction between thinking hostile thoughts and performing hostile acts; he is unable to separate the two and feels equally guilty about them.

Thus Eloise grew to live more and more in a little world of her own, where none could criticize or hurt her and where she could hide her hostility from other people's eyes. In so doing, she became outwardly unemotional and awkward, felt unable to make a friendly overture toward anyone she met. She seemed to feel that people really didn't want her, and she accepted invitations only when there was no way to get out of them. When she was at a party or in a group, she would shrink off into a corner where "no one would notice her." When you spoke to her, she usually answered in monosyllables, practically forcing you to seek out other company.

If you really took the trouble to draw her out, however, in spite of her shyness you would suddenly notice that she had classic features, a lovely figure and was much brighter than her

former monosyllabic conversation had indicated. But she would soon become self-conscious again and withdraw from you.

Eloise was unhappy and, on the rare occasions when she talked about her feelings, admitted that she wished she could make friends outside of her books. But she didn't know how to make friends, or what prevented her from doing so. She knew only that she "froze up" in social situations.

Are You Afraid of People?

Suppose, now, that you recognize a part of Eloise in yourself. "But what shall I do?" you ask.

First, try to find out *why* you don't want to approach people, or let them reach you, with a gesture of friendship—giving, inviting, or just responding.

Are you afraid of people? Shyness is usually a shield, a disguise for hostility—toward yourself and, inevitably, toward others—which you don't want anyone to see. Perhaps you feel you have been hurt before and that you do not want to let others get close to you, for fear of being hurt again. This means you *expect* to be rejected, and you should examine the reasons why you do. You should go way back into your childhood.

Possibly you also feel isolated and displaced, ill at ease. Maybe your home was disrupted, filled with emotional tension, and you felt frightened and hostile, unable to identify yourself with anyone. In Eloise's case, to identify herself with either parent would be to lose out. So she remained in limbo, suspended in air, emotionally speaking.

Eloise's case demonstrates the emotional harm that family tension could have caused in you. But this will be explained further in Chapter 20. Tension from hostility, fear, and resentment can distort your personality. *Where there is family tension and dissension, children do not develop their feelings healthily but become, as we say, fixated or anchored to their early stages*

of development. The emotional climate in your family is an essential factor in forming your personality and your behavior, for it is to a great degree responsible for your childish emotions being left in you.

Do you feel that "If people *really* wanted me *they* would make the first overtures"? Perhaps you feel that in the past you have given of yourself yet have got no return. Possibly you awaited a return from people who were incapable of such reciprocity, because of their own fear and hostility. Or, you may have "given," as many children and adults do, not of what you *wanted* to give but what you felt you *had* to give in order to be accepted. This would naturally create unconscious hostility in you.

On the other hand, you may unconsciously have developed the belief that "the world is my oyster" and people will give to you without your having to "raise a finger." This feeling may be difficult to distinguish. It is often instilled in children by parents who over-indulge their offspring, making them feel they do not have to share in any responsibility toward others. Once exposed to the outside world, however, where this catering is not so likely, the reaction will be one of fear and, hence, hostility.

Sometimes you may very well feel you are unattractive, that you are inadequate, that you have little of interest to offer others. This may be only your own feeling about yourself, in that you do not see yourself realistically. Or it may be a fact—you may do nothing to make yourself more attractive. In either case, it is your feelings—particularly the unconscious ones—which come into play here.

Lack of interest in your own appearance or your abilities indicates you do not care about yourself (just as excessive vanity or concern about your appearance shows emotional insecurity). Being careless about your appearance may be your way of saying, "I want people to accept me for myself, just as I am. I'm tired of 'fighting' for acceptance,"—an unconscious display of

hostility. In other words, *what is your reason for keeping yourself unattractive* to others?

Many people, however, are quite attractive but do not think they are, no matter how much reassurance they are given. This is usually because of their unconscious *feelings*—such as hostility, jealousy, sexual desires—which seem ugly to them. This inner “ugliness” makes them feel unattractive, physically as well as emotionally.

You will have to probe into yourself to find out why you feel shy, reticent, inadequate, why you feel unattractive or make yourself so, why you are afraid. To overcome your fear of people, you have to change your feelings about yourself, as you will see later in Chapters 12-14. Perhaps the answers are not too deeply hidden for you to uncover by yourself.

People such as Eloise are usually so much involved in their own inner conflicts that all their energy is directed toward negative aims, toward self-destruction rather than constructive, loving impulses. Their unconscious self-hatred is so great that they find themselves unable to communicate with others, much less permit themselves to love or to be loved.

This is an important point. Many self-haters complain repeatedly that they are not loved by others, without realizing that they block others from loving them. If you feel that no one cares about you, it is really because you are in the throes of self-hatred. You feel you are unworthy of love, and have blocked the flow of loving impulses with an impervious defensive wall.

Again, much of the reason why people block their love is that, through fear, they have been conditioned since childhood to protect themselves against letting life touch them. Here we see that unattractiveness, shyness, feelings of unworthiness and of being unloved can also serve as defenses. They are synonymous with hostility, the cover-up of fear.

It is not easy, of course, to discover the bases for your own hostility and fear. They are often deeply buried in your Uncon-

scious. However, if you can learn the nature and causes of your hostility, learn how to care for yourself and, hence, for others, you will be able to overpower your hostile tendencies. Thus, love will become stronger within you, prevailing over your hatred, and forming a sound and healthy basis for your emotional maturity.

*Many Adults Need Constant Reassurance
to Feel Loved*

Although the need for repeated assurance of love is most common and to be expected in children, we find many adults who still require this reassurance. We all know the person who is continually asking, "Do you love me?" like a little child.

These are people who still have the child left within them, who are still emotionally insecure. As a result, they need demonstrations of love the way a child does—frequent physical, verbal, or material displays of affection. They are not able to recognize adult ways in which love may be shown to them, such as recognition or respect.

Enjoying and wanting gifts or physical and verbal expressions of love are not necessarily signs of immaturity, provided that you do not crave them constantly or feel crushed or unduly angry when they are not forthcoming. Often, too, we may be shown love by another person, but we are so insecure and therefore need so much reassurance that no amount of love can make us feel satisfied. Whenever you feel yourself reacting poorly, you must examine your feelings to see whether your reaction is caused by feelings lying within you or whether the other person truly denies you love, or possibly both. In any event, a change in your own feelings will be necessary—to overcome either your insecurity or your hostility—if you are not to be constantly hurt by outside situations.

*The Adult at Odds with His
Childhood Emotions*

We all have some anxiety within us, varying according to our personality and the situation we face. Some anxiety is normal and should not be abolished; but it is only normal when there is a realistic danger confronting us.

Sometimes, however, we worry about things which should not cause us concern. We worry about what *might* happen, even though the odds are against it. Often, in fact, we cause it to happen because of our anxiety—the person who is afraid of breaking things frequently does so. Such a person may, for example, have heard comments throughout his life that he is clumsy or inadequate. Through conditioning, he has come to *believe* it is so. After all, a child considers his parents authorities on everything. Undoubtedly, however, he rebels inwardly. He feels they are unjust; and he therefore feels hostile toward them. But, because he also feels guilty about his unexpressed emotions, he unconsciously seeks punishment by actually breaking things—even in his adult life, when punishment may no longer be forthcoming, except from himself.

At the same time, he will have developed other measures to compensate for his doubts about his clumsiness. He chooses what he feels will be an admirable trait, such as intellectual learning, and expends excessive energy maintaining and living up to this distorted image of himself. For example, he may take up mechanical engineering, where there is less emphasis on physical activity (which he now pooh-pooh's as unimportant) and more emphasis on logic and the immobile objects on a drafting board. And he will take keen pride in having superior ability in this area. Should anyone intimate, however, that a good engineer ought to be able to execute his theories to completion in their mechanical form, he will immediately over-react with anger, anxiety, fear, or even inability to function. He will no longer

see the "accuser" as the person really is but, unconsciously, as the parent who reproaches and rejects him for inadequacy. And his reactions in his adult life will be identical to those in his childhood.

Over-reactions of anxiety, fear, or anger are usually signs of an emotional upset or weakness—a warning signal. *When we feel we stand in danger of losing something which represents security to us, our anxiety increases. Whether the danger is real or imaginary, we feel the same emotion felt by a child threatened with the loss of his symbols of security.* Anxiety warns you, then, that something is disturbing you, and you should heed this warning. If you use your anxiety as a tool for delving into your feelings and determine their origin in relation to your past, it can help you to sharpen your self-awareness. In this way, you may be able to discern and root out the conflicts which cause your anxiety and thus rid yourself of another side of the child that has been left within you.

***Are You Struggling to Achieve Your Parents' Goal
Instead of Developing Your Own?***

Are these people familiar to you?

¶ Ed was a misfit as an assistant plant manager. Assigned to cost production, he seized every opportunity to drop his own work and show the workmen how to execute the mechanical processes. As a result, he never got the promotion he hoped for, although he never understood why.

Ed's father was a laborer who had never been able to raise himself above that position in life. Consciously or unconsciously, he dreamed of having a son who would become the outstanding personality he never could be. As a result, he pushed Ed toward an education for which he was not equipped intellectually.

This created emotional confusion in Ed, for he really wanted to be like his father, with whom he identified himself very strongly. He felt that his father's wishes were a rejection of him. Sensing that his father would be disappointed if his wishes were not fulfilled, Ed tried hard and did complete his education. But the effort took a tremendous toll of his energies; his anxiety was heightened by a constant fear of failure, which might mean total rejection by his father.

Being on such a tight-rope, teetering precariously between his own wishes and his need for his father's approval, could only create conscious or unconscious hostility resulting in guilt and anxiety. Ed's never quite making the grade is his expression of this hostility.

¶ Even as a young girl, Mary recognized that her tomboyish behavior incurred her mother's open or subtle disapproval. Her mother, who was not very attractive or popular as a young girl, dreamed of being the belle of the ball. But because she was unable to fulfill this role herself, she had hopes of seeing her daughter do so. The sight of her daughter in bluejeans playing baseball with the boys horrified her. She tried in every way to discourage this and to "make a young lady" of her daughter. Had the girl been permitted to outgrow this phase of her development, she undoubtedly would have begun to show her femininity. But her mother's attitude increased her rebelliousness, because it added to her anxiety and frustration. She felt intensely her mother's lack of acceptance of her behavior, and this signified to her that her mother had rejected her as a person. As an adult she is now quite masculine and aggressive.

We learn from these cases that our parents frequently tried to help us recognize our potentialities and stimulate us to better achievements. But, controlled by their own unconscious needs, they could not completely recognize our own capabilities, desires, and limitations, on the one hand; and they wanted us to be perfect where they were imperfect, on the other hand. They

wanted their children to fulfill their own unfulfilled ambitions.

As children, we often thought of our parents as infallible. And, in identifying with them we often set up unrealistic goals for ourselves, trying to reach what we imagined was their standard of perfection. If, as adults, we feel we are not reaching these goals, we frequently suffer from unconscious guilt which produces anxiety.

Of course, many of us had the ability to achieve and did achieve more than our parents did, not always because we identified ourselves in a healthy way with our parents, but often because we were able to strike out for ourselves, despite obstacles. This does not mean that it was done out of unhealthy rebellion and defiance, but rather through a greater degree of emotional independence, which helped us to learn from life and leave the child behind us. If you were not one of these people, however, you can still help yourself to change and grow if you have a strong, realistic desire to do so. And there's no time like the present!

9

You Are Both ✓

Male and Female

DURING YOUR SELF-EXPLORATION YOU WILL, PERHAPS, FIND that you are upset by some of your feelings about yourself—in fact, not only upset but baffled. Your personality characteristics, you discover, seem to follow a certain pattern. Perhaps you as a man feel that you are passive in comparison to other men. “Am I somewhat feminine?” you ask. “Should I worry about it?” Perhaps you as a woman discover that people find you aggressive. “Isn’t this a bit masculine?” you wonder.

Passivity is a distinctly feminine characteristic; and activity, or aggressiveness, a distinctly masculine one. There is no need to worry, however, unless one or another trait is *over-pronounced* and interferes with your carrying out your biological and psychological roles in life.

Every man believes that psychologically speaking he is one-hundred per-cent male, and every woman believes that she is

one-hundred per-cent female. Neither wants to admit that any other possibility exists. That is why we so often find traits in ourselves which, according to our conception of masculinity and femininity, should belong to the opposite sex.

In reality, we are all a *mixture* of masculine and feminine traits. Although this mixture is at the root of many of your personality upsets, *it can also be one of your most valuable allies in helping you to cope with many of your daily problems.* On your road to achieving emotional maturity you can utilize your knowledge about your male and female characteristics in a way that is beneficial to your emotional development.

Frequently we find that we are conflicted, that we have ambivalent, or opposing, feelings about ourselves and about members of the opposite sex. This ambivalence is due largely to unconscious hostility within us. We like and dislike, love and hate, simultaneously, almost without being aware of it. This certainly cannot bring us, nor those around us, Emotional Comfort. It causes conflicts not only in our relationships with the opposite sex—although here the effect is most marked and most easily recognized—but also within ourselves. We are conflicted in our attitudes, our role in life, our aspirations—as reflected frequently in our dreams—and we are particularly confused about our masculinity and femininity. This is a serious psychological predicament, and the only way out of it is to gain a greater knowledge of ourselves.

I shall try to show you how to recognize the male and female traits characteristic of your personality and what they mean—for this will give you another point of departure for delving into yourself, and help you see where changes may be necessary in your personality.

How Do We Decide Our Role in Life?

It is the proportion and the constellation of masculine and

feminine traits in *your individual personality* that to a large extent determine the course your life *should* take. Here lies a conflict. From birth we are conditioned by our environment—by our parents, our friends, and society—to formulate in our minds the role we, as *physical* men or women, should play. Sometimes, however, we don't take our mixture of masculine and feminine traits into consideration when we decide our life course. We don't naturally play the role our Unconscious meant us to. So we choose another role—and pretend that it is ours. Eventually, we begin to realize that we have only been playing make-believe with our lives, and then the trouble starts. We wonder who we really are, what we are, and why we are not happy in what we are doing. This is where an understanding of our masculine and feminine traits can help to put us on the right road again.

How Our Masculine and Feminine Traits Develop

Let me emphasize that your life course is not determined only by your male and female characteristics, but also by your temperament, your feelings, your *two* parents, and your attitudes. However, to a great extent, the way you react to outside forces is determined by the proportionate degrees of masculinity and femininity within your personality. And the way the world reacts to you—whether you fail or succeed in doing what you have chosen to do—is partially determined by the image of yourself which you reflect outward.

Generally, as we grow up, we are taught to consider certain personality traits as either masculine or feminine. For instance, a man is *supposed* to be hard and unemotional; and a woman *should* be tender and sympathetic. When he is little, a boy is expected to want to run out to play ball with the boys all the time; a girl is expected to want to sit home and play with her dolls. If, as happens in many cases, the boy prefers to sit home and read, or

listen to music, or do something by himself, he is called a "sissy," meaning that he has feminine traits. If the girl prefers to play ball, she is considered a "tomboy." In a like manner, the man is *expected* to be independent, and the woman is *expected* to be dependent—she should not *want* a career; a man should be domineering and a woman *should* be submissive; he serious, she flirtatious; he logical, she intuitive. We can see how a conflict begins to arise, because men and women just don't fall into a pattern of either all masculine or all feminine traits—and they feel that they are expected to.

What really is femininity and masculinity? You may wonder at this point, for we have described the traits which are generally considered feminine or masculine. *Femininity, we may say, means that a person prefers a passive goal to an active goal.* This preference of a passive goal is intimately related to the part a woman plays in sexual intercourse. Her role here inclines her toward passivity—she is essentially the receiver—a tendency that is expressed over and over again in her daily life. Of course, this role is influenced to a large extent by the customs of our society, which compel a woman to be passive. *Masculinity, we may say, means that a person prefers an active goal to a passive one.* This is related to the man's part in sexual intercourse—he is the aggressor, the giver—and also to the role he is expected to play in our society.

Know Your Proportion of Masculine and Feminine Traits

It is only when we have discovered what our own *individual* proportions of masculine and feminine traits are that we may begin to understand the root of our conflicts—the passivity which may be annihilating to a man; the aggressiveness which may be annihilating to a woman. We are all aware of the physi-

cal characteristics of masculinity and femininity. Some women are very masculine in their build, in their dress, in their mannerisms; some we consider quite feminine because of their small waistlines, their graceful mannerisms, their dependence. Some men are rugged and forceful; some are delicate in form and mannerism. Just as all variations exist between these physical extremes, so also all variations exist between psychological extremes; and it is this mixture of composite traits that bewilders man most in his relationship to women.

Even when a man has many feminine qualities, he may still have strong masculine ones. And this mixture of strong masculine and feminine traits makes him simultaneously resent an active, aggressive woman, yet still demand that she be active. His high degree of feminine traits makes him unconsciously need and seek a woman with a high percentage of masculine ones. He wants her to be active and intelligent, a complete person in her own right, a parallel Ego to serve as companion and partner. He demands all this of her. And then, when his strong, masculine traits assert themselves, he rebels if she shows independence and refuses to fit submissively into the domestic groove. While his masculine Ego insists upon dependency in his mate, his feminine traits demand that she be self-sufficient. Were he to find an independent woman, she would prevent him from being active and feeling free. But at the same time he has little respect for a woman if her Ego is not developed; he would turn away from the kind of a woman who would slavishly submit to a man. While his feminine component makes him feel generous toward her, and toward women's rights in general, his masculine component keeps him jealous of her and brings about a certain amount of *prejudice*.

The other side of the picture is equally interesting. The girl, on her part, wants the man to sweep her off her feet; her feminine characteristics tell her that he should be the "boss." Yet her masculine traits rebel if he suggests that she remain at home to

do the housework, or if he objects to her committee work, or if he refuses to permit her to continue her career. She wants to be pampered and protected on the one hand, and yet remain completely independent of him on the other.

It becomes clear then, that every normal person may sometimes feel childish, sometimes feel adult; sometimes dependent, other times independent.

It is therefore difficult to determine what our dominant characteristics are, for there is so much interplay among them. But if we are aware of our traits, then we have a valuable source of information about ourselves that will aid us in resolving many of our conflicts in our personal lives, in our relationship with our wife or husband, in our careers, and in our relationship with other people.

Your Per-Cent Expressed in Your Marriage

A man is expected to work hard all day to "bring home the bacon."

His wife is expected to prepare it. However, what if her home is not her full-time job? What if she also works? She may expect him to pitch in and help with the home. He may feel that's "woman's work."

This is how marital problems arise in our present-day culture. Here he is not one-hundred per-cent independent; she is not one-hundred per-cent dependent. Neither is he one-hundred per-cent domineering, nor she one-hundred per-cent submissive. He may feel, unconsciously, that she is trying to rob him of his masculinity; she may feel that her role in the business world deprives her of her femininity to some extent. Each may be expressing a proportion of socially accepted masculine and feminine traits which truly exist within them. But unless, in their married life, they can come to some compromise, some harmony, this mar-

riage is doomed. For it is only when the individual proportions of both mates add up to one-hundred per-cent masculine traits and one-hundred per-cent feminine traits, and each contributes *flexibly*, yet according to his own personality, that a good marriage exists.

Of course, you may recognize that one person is very aggressive and another easy-going. But you may not have learned to associate these traits with masculinity and femininity as such, and especially the role they play in your life situations—for example, your marriage.

$$50\% + 50\% = 100\%$$

A couple, together, comprise one-hundred per-cent masculine and one-hundred per-cent feminine traits. But neither possesses one-hundred per-cent of either type of trait. Suppose you are seventy-five per-cent masculine and twenty-five per-cent feminine. Then your wife should be twenty-five per-cent masculine and seventy-five per-cent feminine, if your marriage is to have its best chance for success. If you are sixty per-cent aggressive, in your analysis of one particular trait, then your wife should be forty per-cent aggressive. Or if you are forty per-cent passive (what society considers being feminine), she should have sixty per-cent of this trait in her make-up, or, in other words, be forty per-cent active.

Certainly it is impossible to measure these traits exactly; but in the give and take of ordinary day-to-day living, and in dating, you will soon find out how well your choice of a partner seems to fit in with your own feelings at the moment. If she seems to have a sixth sense about your wishes and moods and emotional needs, then chances are she does complement your traits in the proper proportion. This is, of course, all on an unconscious level in the mind. No one can say, "I see that my date is aggressive, so if I try

hard not to show my aggressiveness, it will all work out well." It won't! What is inside your emotional make-up always comes out—and it is better to let it appear before rather than after marriage. After all, isn't this supposed to be the reason for dating?

Although it is difficult to prove this mathematical equation of percentages, experience seems to indicate that there is a definite basis for the concept of a person's seeking his counterpart when he marries.

The other day, a girl said to me, "My date told me last night, 'I'm so glad that you are a woman.' " I was surprised that a man had said this to her, because she was quite masculine and aggressive, and a man who could have felt this way toward her could only be someone with very feminine characteristics. She went on to tell me about him, and my first impression was confirmed. What he really meant was, I am so glad that we complement each other.

Your Per-Cent Proportion Is Expressed in Your Choice of a Career

These percentage proportions also express themselves in our choice of careers, although we may not realize it. The world seems to have intended it that way. Otherwise many important jobs would be left empty, for want of a properly personality-proportioned person. Where would we find our artists, our musicians, if some men did not possess the personality traits that we consider feminine? The intuition that is necessary to a creator is essentially biologically feminine. On the other hand, where would we find the engineers with their logical minds, or the bricklayers, if many were not essentially masculine?

"This may all be very interesting, theoretically," you say. "But where do I fit into this percentage picture? How can I tell just what my individual proportion of masculine and feminine traits

is? *Why am I the way I am? And how can this knowledge help me?"*

First, let me emphasize again, that these percentages are only tentative! What they will help you do, however, is to determine in a fairly accurate way approximately how and why your personality functions the way it does.

Guides to Finding Your Individual Proportion

Finding your own *individual proportion* will require careful and determined use of your self-educative force. Ask yourself: *How do I dress? Why?* Unconsciously we reflect in our dress the way we feel about ourselves. "I always wear suits," said one woman, "because that's the proper way to dress for work." Is this you? Take a look around you. There are many different—and proper—ways to dress. What did you wear to the last party you attended? There are many different costumes that are appropriate for a party. But only you choose the one that is appropriate for yourself. Of course, some women go to extremes of femininity in their dress in order consciously to deny a certain masculinity that they unconsciously feel. You must take this into account in your analysis of the way you dress.

Ask yourself: *Who are my friends?* What you are not, you may seek in others, as a counterpart. What do you do for a living? Does your work require more creativity than logic, or more logic than creativity? Logic is considered an essentially masculine trait; the elements that go into creativity are considered essentially feminine. But how would you analyze the people with whom you work? Do you feel a certain kinship with them in outlook, or do you feel that you are essentially "different"? Why? Are you happy doing what you are doing, or would you change if you could—and what would you change to? What prevents you from changing? What do you do in your leisure time—what are your

hobbies? Do you hunt? If you are a woman, do you envy the men who are off hunting? Do you sew and knit? Do you play baseball, tennis, golf? Do you collect stamps? In other words, would you consider your hobbies active or passive in nature—masculine or feminine? Are you envious of the opportunities available to the other sex? These questions may seem over-simplified, but, if you expand on them and answer yourself honestly, you may find quite revealing discoveries.

If You Are a Girl . . .

What kind of boys do you like to date? Who are your girlfriends? Describe them honestly! What percentage-proportion of masculine and feminine traits would you give to them? Whom do you prefer? Why? Do you belong to many clubs or organizations? What kind? Do you prefer to be by yourself a great deal of the time? Why?

If You Are a Boy . . .

Do you date? Whom? Do you live with your parents? Would you live alone if you could? Who are your friends? Describe them! Whom do you prefer? What are your hobbies? What are your ambitions? How would you analyze the traits necessary for the type of work you are going to follow? According to our theory, do you really feel that you are suited for this type of work?

If You Are a Young Married Woman . . .

Do you consider your relationship with your husband a happy one? Now that you're married—and be honest—did you get

what you wanted—or did you discover you wanted what you got? Do you feel that marriage has deprived you of pursuing a desired career goal? Do you work? If so, what *kind* of adjustment did you and your husband make—in other words, who plays what role in your relationship? Is this role a satisfying one to you—and to your husband? If not, could you change?

If You Are a Young Married Man . . .

If your wife works, how do you feel about her working? How do you like your job? What do you do? Would you say that the traits required in your job are essentially masculine or feminine according to our theory? Do you feel you fit the pattern demanded by your job? Who makes the decisions in your family—about where you'll live, where you'll vacation, and so forth? Do you consider your relationship with your wife a happy one?

If You Are an Older Married Couple . . .

Do the two of you spend much of your leisure time together? If not, why not? How has your marital relationship changed since the time you were first married? How have your original life goals changed?

The responses to these questions and others can only reveal meaningful answers if you are honest with yourself. Remember, our masculine and feminine traits are revealed in everything we do, think, and feel—and especially in our relationships with the opposite sex. Remember also, that although you are a man in relation to a woman or a woman in relation to a man, *you must also be the kind of man or woman you want to be in relation to yourself*. There is nothing right or wrong in the percentage proportion we determine honestly exists within ourselves. What is wrong, however, is forcing ourselves to go against the natural

bent determined by this proportion—in our work, in our personal lives, in our marriages. What is wrong, also, is allowing ourselves to deny our natural biological functions—our destiny as men or women—because of feelings of fear or guilt connected with them.

The Basic Conflict in You

Since we have in us male and female *psychological* characteristics in varying proportions, and since we are expected, because of our *physical* maleness or femaleness, to play certain roles in society, there will be a basic conflict within ourselves, engendering hostility. Whatever the nature of a conflict—in this case the conflict between male and female—the resulting conscious or unconscious hostility brings about ambivalent feelings in us. Here, it causes our oscillation between active and passive, masculine and feminine roles. It is this free-floating hostility which necessitates our search for our true identity. For we have lost sight of the person we were meant to be, and therefore we have difficulty fitting into the roles we have chosen for ourselves in life. Sometimes, when the conflict is pronounced, we cannot even choose a role. We find we must seek professional help.

Men Resent Women— but Women Resent Men Too

A woman may resent a man for many reasons, but the basis of her resentment is generally sexual. She may feel that she has been cheated—anatomically she is not built the way a man is. Her real resentment is almost always *unconscious*. Her “reasons” are usually unconscious rationalizations of her resentments. In such a person, sex and hostility are usually intertwined.

¶ A patient who had been in psychoanalysis for a long time had a dream in which she bought something from a man. He did not give her the correct change and she made a fuss about it and became angry. Then she woke up. "I was short-changed by the store-keeper," she told me. "That is the feeling I have had—that I had been short-changed for such a long time. I am only a woman, not a man, and there is the short-change. I have been short-changed because I wasn't made a man and I don't have what a man has."

We can see how sex and hostility were intertwined in this woman. Her loving impulses were overshadowed by her hostility because she felt cheated. In a psychological sense, she suffered from what we technically call a "castration" complex.

Because of the anatomical difference, some women feel inferior and rejected and try to compensate by becoming aggressive and domineering. She's going to make up for it! Often such a woman becomes involved in one unwholesome sexual relationship with a man, and goes on and on to others, equally unfruitful, where her domineering and competitive attitude invariably gets her into trouble. This type of woman does not recognize her conflict, and therefore cannot resolve it. She should never be married, and should never become a mother, because she is resentful of men and basically hates them. If she seeks professional assistance, she may be helped to fulfill her role as an individual and as a woman.

The Female Executive Dynamo

The hostility caused by the conflict between masculinity and femininity may express itself in another way, as in the female executive dynamo. On the surface, she may be very pleasant, but

more than likely she's a person whose basic resentment of men forces her to prove to the world, and to herself as well, that she's just as good as many men she knows. Even better! If she really were satisfied with her situation, she wouldn't turn up in my office as often as she does.

One lady once said to me, "Nature has been unfair, because girls are put in a passive role in order to be dominated, 'to fetch and carry for my lord and master.' "

Only when a woman recognizes that some conflict exists and that she herself is a mixture of both male and female characteristics can she ever begin to play her natural role—her biological role—in life. Otherwise her energies will be spent in trying to prove what does not need proof, and she will only grow older—not wiser or more Emotionally Comfortable.

The same conflict exists, in reverse, in the male. Men sometimes resent women because women can bear children. More often than one might suppose, this psychological phenomenon occurs. Men sometimes yearn unconsciously for this creative ability of women—they want to feel responsible for, not merely instrumental in, the process of creation. In fact, their desire can be so strong that it becomes a powerful motivation for them to dislike or even to hate women. We see this often in men who are homosexuals.

Fear of Castration

"What causes this hostility between the sexes?" you ask. Basically, for the man, we can trace it back to the Oedipal situation, where the boy's love for his mother entails envy of his father. This results in two things—hostility toward the father and a desire to displace him, and *fear* of the father, for he is authority, stands in the way, and threatens. This fear is basically an unconscious fear of castration, known as the "castration complex."

Translated into adult life, it is a fear of loss of manhood, of loss of the virility, strength, and power which mean masculinity. It is a fear of impotence. The castration complex in women takes the form of envy of the male organ—which they have not. This penis-envy is fear of man's power to control her.

One woman said to me, "Girls feel inferior to boys. When girls look at boys, they realize that the boys are the 'haves' and the girls are the 'have-nots,' and I resent it." In the adult woman her fear is that of losing her sexual attractiveness. Her anxiety can be traced to her fear of losing what is most basic to her—being a woman and having a measure of strength and power. For just as a man feels, consciously or unconsciously that the most important thing about him is his masculinity, so a woman feels about her femininity.

If, as adults, a man's status as a male or a woman's status as a female is threatened, then he (or she) becomes fearful or anxious. They feel castrated, as if they did not have these male or female organs at all. This fear of losing sexual attractiveness (potency) is, however, only psychological, not anatomical, and the degree of fear is dependent upon how strongly we feel we have a right to our own powers. Here, favoritism toward the boys or the girls in a family contributes much toward their adult difficulties.

A man feels like Samson *with his hair* when he has no conscious or unconscious doubts about his masculinity (no feat was too great for Samson). Conversely, the cutting off of Samson's hair by Delilah expresses the castration fear, the male's fear of loss of potency, the fear of loss of self-esteem due to loss of his role as a man.

Disgust over homosexuality in others may be a warning signal of such unconscious fears within yourself.

Hostility—as Destructive as Fear

Sometimes a man is unable to love a woman genuinely be-

cause he feels threatened by her. Unconsciously he feels his manhood is at stake because he himself is unsure of it. At the slightest provocation he dubs her too aggressive, competitive, domineering, and this scares him off. Frequently our combinations of masculine and feminine traits, and pressures to be otherwise, have caused us to become hostile—we shy away from those who do not complement our own characteristics and needs. Hostility is as difficult to overcome as fear, but both can be surmounted by self-knowledge and self-understanding.

The relationship of the child to his parents fosters the capacity to love—and to hate, too, as I have explained. The hostile person cannot establish a genuine tie with anyone. He must first use his self-examining powers to uncover the cause for his hostility which underlies his inability or unwillingness to relate to the opposite sex. A knowledge of your masculine and feminine characteristics will provide a valuable tool for delving back into your past, to see how these developed. You must, however, recognize the difficulties in attaining this knowledge. Many of our masculine and feminine traits are quite unconscious and therefore hard to ascertain. For instance, traits of domination, competitiveness, or aggression are often easily recognized in a person. But traits such as submissiveness and passivity might not be so easily surmised, because they are more easily confused, for example, with kindness, understanding, sweetness, helpfulness, or politeness.

The "Henpecked" Husband

We can all recognize the unhealthiness in the "henpecked" husband situation. He is a passive man married to a domineering woman who rules him with an iron hand. She not only encourages but actually demands that he set his sights toward certain goals, expressing disappointment when he fails to accomplish

them. He, on the other hand, awaits her direction and needs it, feels lost without it, though he seldom acknowledges it.

Unaware of the roles they are playing, both are satisfying their immature needs. But their relationship is a sickly one. Both have tremendous hostility toward each other, though most often it is unconscious and subtly expressed. The wife, outwardly professing interest in her husband's welfare, displays her hostility toward him by making him appear the inadequate male, robbing him of his manhood and virility. While he unconsciously resents her self-sufficiency and hates his dependence on her, he is seemingly grateful and devoted to her for her leadership. His passivity prevents him from rebelling openly.

The unconscious motivation for such a wife's behavior is her unresolved Electra Complex, her yearning to be close to her father, with whom she has identified. Unconsciously, she still hopes to win his approval by behaving like him; at the same time, she is attempting to replace her mother by becoming indispensable. Having felt fearful and insecure with her father, she strives to control him (through the image of him now represented by her husband), as a defense and rebellion against the power she unconsciously feels he has over her. While she is pushing her husband to become independent and forceful, unconsciously she fears that he will, and that she will thus lose her control over him.

The husband in this marriage has identified with a weak parent or was dominated by an over-protecting and domineering mother, like his wife, who made passivity seem preferable to activity. (Only passive men or women would choose domineering mates and be able to maintain a marriage.) At the same time, remaining passive and not meeting her demands on him is his unconscious expression of hostility toward her.

We can understand, then, that these men and women have much of the child left in them. The *male* components in the woman have identified with the *male* components in her father

or a domineering mother; the *female* components in the man have identified with the *female* components in his mother or in a passive father.

A knowledge of your masculine and feminine traits can help you, both in choosing a marriage partner and in making your marriage happier. For in choosing our mates, just as in choosing our jobs, we look for traits that will complement our own.

Put Your Knowledge to Use

"How can this knowledge of my masculine and feminine traits help me in coping with my problems?" you ask. First, let me emphasize that it is only when you have a strong conflict, when you feel emotional discomfort, or when your personal relationships are disturbed, that you need explore yourself. But you must be exceedingly careful not to whitewash your own failings in situations and blame others for the difficulties which result.

For instance, the aggressive woman may be rightfully so. Your irritation over this trait in her may stem from your own inability to be aggressive. Unconsciously you envy her. At the same time your inability to be more self-assertive makes you feel controlled.

Some Guides Toward Determining Your Male-Female Composition

THE FIRST STEP. "What can I do to find out about my masculine and feminine characteristics? How can I determine whether or not there is any real cause for worry?" you now ask. The first step toward helping yourself is in knowing yourself. Make a scale of the masculine and feminine traits you honestly think you possess. Masculine traits are characterized by aggressiveness, independence; the *purely* masculine personality is active, domineer-

ing, serious, logical. Feminine traits exhibit passivity, dependence; the *purely* feminine personality is submissive, flirtatious, intuitive. You can best rate yourself on a percentage basis, from zero to one-hundred per-cent. In other words, if you consider yourself very aggressive, but with some reservations, you might give yourself eighty or ninety per-cent for this masculine trait and ten or twenty per-cent for its corresponding feminine trait, passivity. On the other hand, if you think your reasoning, for instance, is based on equal parts of logic (a masculine trait) and intuition (its corresponding feminine trait), then you may give yourself fifty per-cent for each. Put your masculine score in one column, your feminine score in another—and average them.

MASCULINE

activity
penetration
independence and
self-sufficiency
domineeringness
adventurousness
logic
hardness
aggressiveness
forcefulness and
determination

FEMININE

passivity
receptivity
dependency
submissiveness
shyness
intuition
sympathy
protectiveness
flirtatiousness

If you are a man and your average shows eighty per-cent masculine traits and twenty per-cent feminine traits, then there is nothing for you to worry about (providing you are not looking at a distorted image of yourself!). As a matter of fact, you will probably find this smattering of feminine traits to your advantage; for it will help you toward better understanding of the opposite sex. If you are a woman and the proportion is about the same, but in favor of the feminine traits, this too is a good combination.

But suppose as a man you discover that you have more feminine than masculine traits in your percentage proportion, or as a woman your masculine traits outweigh your feminine ones. If you are genuinely happy within yourself, then you too have no cause to worry. But if you run into problems in your personal relationships or your work, or feel anxious or unhappy, delving into yourself is a must. Can you recognize any conflict, and what form does it take? Do you have to work to prove your femininity or masculinity? Do you pooh-pooch certain traits as undesirable? If so, perhaps unconsciously you fear you possess them yourself or unconsciously envy them in others?

THE SECOND STEP. Next, make another scale—this time a scale of comparative traits that you think are essential to your way of life. In other words, if you are an artist, you would say that perhaps seventy per-cent intuition—or more—is necessary for you to be good. If you are a writer, you would also expect to have a high proportion of this psychologically feminine trait. (The exact percentage depends upon whether your writing is essentially creative or essentially journalistic.) Then compare the percentage of traits you think essential for your type of work with the percentages of these traits you have in your personality. If, as a man, *one* feminine psychological trait is extremely pronounced in your personality analysis, and it corresponds to the proportion of that feminine trait necessary in your type of work (for instance, intuition), then in this respect you have *utilized* your masculine and feminine psychological characteristics. You have expressed them in a way that is beneficial to you, and that promotes your Emotional Comfort.

If, on the other hand, you discover that there is practically no relation between your *real* personality traits and the traits that you have determined are essential to the life you lead, then you have not utilized your masculine and feminine traits to their fullest advantage, and you will probably discover that you are

conflicted. Either you must change your work or you must change yourself.

For example, an engineer must have an essentially logical (a masculine trait) mind. In fact, up to ninety per-cent or more of this trait is essential to his happiness at his job. Let's say that you are an engineer. According to your scale of *personality* traits, you discover that in your reasoning, you use more intuition than logic. You will probably be very unhappy at the type of work you have chosen—and, until now, probably did not know the reason for your frustration. You probably long for a more creative outlet for your intelligence, and there are many which will well utilize your educational background.

We all know the case of Jim, the salesman who never makes a sale. Jim simply isn't aggressive enough to be a successful salesman. If Jim could only see that his personality characteristics just do not point toward his being a salesman—if he could recognize that he is more passive than aggressive—then he might change his job to one where his abilities could be more successfully used. But he needs to explore his personality to see if perhaps he isn't unduly passive. Are you a Jim?

If you are a woman, you may find that your problems are slightly more difficult. A woman has fewer acceptable outlets in society for her *psychologically* masculine traits. Here, you must examine yourself carefully to determine if, because you have found no outlet for your aggressive drives, you are creating a disturbance with the people with whom you come in contact—for instance, your husband! If people consider you "strong," try to use your strength without becoming offensive. If, on the other hand, people frequently comment that you're "bossy," it is time to explore yourself and find out why.

Although many people cannot be objective because of their own immaturities, their observations of you should be taken into account. If they are false you can eventually discount them.

THE THIRD STEP. Thus far, you have determined both the masculine and feminine traits that exist in your personality, and the masculine and feminine traits that are necessary in the type of life you lead. If they are too much out of proportion, you have different choices, some of which may lead you toward emotional maturity and well-being.

Remember, though, that the first principle of change is substitution. You must replace something you had before with something better, or the change will not be successful. If you don't have a car, you use a taxi, or a bus. You do not sell your car if you live in the country and there is no other means of transportation! The same with your aggressiveness; if, for example, you cannot express your aggressive drive in your job, or it threatens to destroy your marriage, then three courses are open to you.

The first possibility is rebellion. But rebellion is often unconscious acting out of unconscious hostile impulses. With little or no examination of what your own part may be in the problem situation, you may chuck it. And this is no solution; it is actually running away. For if the difficulty really lies within yourself, the same problem will arise in many other similar situations. People who have had several unsuccessful marriages are examples of it.

The second choice is compromise. You find that in your job there is constant conflict, because you work for a man who is domineering and you, too, are aggressive. If it is important for you to keep the job and you can temporarily adjust your personality to the needs of your boss without jeopardizing your emotional health, then you are in a position to compromise. But you must not lose your own identity in doing so.

Compromise can be effectively used in marriage, or during dating, for instance. Suppose the girl wants to go to dinner at her favorite restaurant, then on to see a specific play, and the man has his own ideas on the subject. Does she keep quiet and let him have his way, or does she insist that she couldn't swallow

a morsel of food at the restaurant of his choice, and she would simply die of boredom if she had to sit through his play? Chances are she compromises. The compromise depends upon how much feeling they have for each other and how flexible each of them can be.

If she senses he might be amenable, she might insist that they dine where she wishes to; or if she decides that it is more important to her that night to see the play, she might accept going to the restaurant he chooses and tell him how much she wants to see the play. But if she sees that he feels especially dynamic and forceful that evening, and wants to be master of the planning, she may keep quiet altogether, knowing that another time he will acquiesce to her wishes.

The third choice is healthy self-assertion. When you discover you are in a situation which interferes with your emotional well-being, you can assert yourself by making a change for the better.

The young engineer who finds he is unhappy in his work because he has a higher proportion of feminine traits, such as creativity, can become a technical writer or take further studies and become an architect. Although he is still employing his background, he is expressing his personality make-up more fully.

A woman who finds that her aggressive habits are breaking up her marriage may try to assert herself in a constructive way. To discard her biological function—to say that marriage probably isn't for her—is not the only possible way out. A self-assertive, aggressive woman may seek an outlet in a career or as a leader in volunteer work. Once she has found such an emotional outlet, she will discover that her marriage is a happier one.

Remember, however, that although it means your emotional freedom, healthy self-assertion requires inner strength—the ability to perform the tasks involved and to accept possible unpleasant indirect consequences. Changing a career, for instance, may mean starting all over again. But these consequences are sometimes necessary for your own well-being.

Thus, a sound decision which truly brings you happiness can be made only after honest and thorough self-exploration. You cannot act wisely without knowing your true motivation. And this wisdom is possible to everyone who is willing to look within.

2

Changing Your Inner Life
for Emotional Comfort

10

How to Find Emotional Maturity— A Key to Emotional Comfort

WE ARE ALL ENDOWED WITH FREEDOM OF CHOICE: TO REMAIN static and do nothing with our lives; or to make something, and perhaps everything, of ourselves. This is the "dominion" given to human beings. We must rise to that challenge! We can do it, because we have in our power a priceless tool—the ability to understand ourselves, to use our inner resources as a constant inspiration for learning to feel at one with ourselves and others, in order to achieve Emotional Comfort.

What is this tool?

It consists of many elements:

Our powerful conscious and unconscious inner forces
Our feelings and intellect, our intuition and hunches

Our dreams and our free associations
Our ability to grow
Our male and female characteristics
Our ability to give and receive love
Our ability to form a harmonious union with the opposite sex
Our ability to create a happy family unit

All these tools are at our disposal, because they exist within ourselves. We can all learn how to reach them and utilize them. We must, in fact, employ all of them in reaching emotional maturity, the key to Emotional Comfort.

We Have Innate Emotional Wisdom

Whatever we do expresses our mind. This statement may seem over-simplified and perhaps a little obvious, but the implications are profound. It means that all of us have the power to alter ourselves and, hence, our life situation, because we have the tools within us. We need not have a brilliant intellect to realize that, if we feel out of tune with life, our actions and attitudes have to be changed or modified.

Thanks to our emotional apparatus, we have a wisdom that has little or nothing to do with our intellect or I.Q. Despite the brilliancy of those who are acclaimed for their achievements, many of these people all too often show a conspicuous lack of emotional insight—wisdom—into themselves. On the other hand, many people from all walks of life, though not equipped with extraordinary talents or intellectual capacities, often exhibit a keen insight into their own minds and are therefore able to direct their lives with sense and proportion and get along well with others.

Perhaps this is what is meant by expressions such as "the salt of the earth." We are all aware that the more level-headed we are, the more ably we meet our daily problems, solving them

satisfactorily and without undue strain. When we do so, we show belief in ourselves.

*What Constitutes Emotional Wisdom,
and Why Must You Seek It?*

Emotional Wisdom means acceptance of what you *really* are—not what you *wish* to be—and the ability to make the most of it. But first you must know with clarity your own limitations and assets. You must have explored yourself thoroughly to *be sure that your evaluation of them is a true one*. Emotional Wisdom, then, is a blending of *your inquisitive thoughts and your free-flowing emotions* that makes you feel at once separate and yet in communion with everything around you.

In your self-exploration you will, in a way, become self-indulgent for a short while. But this is only temporary. And when you have a constructive goal in mind, taking yourself aside and being with yourself for a time is a step further in the direction of self-training and self-revelation. The way you approach your problems and try to solve them depends upon the degree of your emotional insight into yourself and your situation—Emotional Wisdom—and your ability to discern your stumbling blocks (and their roots in your Unconscious) which hamper you in reaching Emotional Maturity.

*How Can You Utilize
Emotional Wisdom?*

First seek counsel in yourself.

To achieve Emotional Comfort, you must trust yourself; but before you can do so, you have to understand yourself, the whys and wherefores of your feelings—your Emotional Wisdom. For only you can gauge the effect your behavior has upon your emo-

tions. If your conscious and unconscious mind are in accord, you will not be conflicted, and your energy will be released so that you can give. People will sense your feeling of emotional unity and will respond to it, because such inner unity draws to it and radiates outward, like a magnetic and solar force, generating Emotional Comfort.

The degree of your Emotional Wisdom determines the freedom of your energy, and your ability to meet your daily situations and get along with others. True, most of us have enough Emotional Wisdom to cope with our everyday problems. But as soon as we are confronted with a more trying situation, many of us fall apart. At such a time, the problem may be too much for you, and you hasten to seek outside counsel. Seeking counsel from others is not to be scorned. *But why don't you first seek counsel in yourself?*

Remember that you have powerful forces within yourself which can help you. Remember, too, that in reality *you* are the only one who can decide the most suitable course for yourself. A competent counsellor will have to know a great deal about you and your personality make-up, and will have to be quite skilled in being objective, if he is to give you good advice. You, too, can learn to develop objectivity about yourself. And you *must* possess it if you are to find satisfying solutions to your problems.

The Eternal "Why?"

The real question for you to ask yourself is, "What made me fall apart in the face of this situation and not in another?"

To find the answer means you must scrutinize yourself from every possible angle with a view toward becoming acquainted with your *total self*—your conscious and unconscious feelings—and not only with what appears on the surface.

You may, of course, find yourself saying, "But I don't want to take everything apart so minutely and put it under a microscope—I just want to *live!*" And I know that no matter how I stress this point, it will be impossible for you to realize its significance without actually going through the experience.

What are these stumbling blocks?

In general, we can say that the stumbling blocks to reaching emotional maturity are: childishness, dependency, excessive need for love and affection, inability to give love, a need to control others, emotional instability (rapid mood swings), hostility, resentfulness, rebelliousness, spiteful behavior and vengefulness, guilt feelings and fears, lack of realism, inability to concentrate, day-dreaming, childish sexual behavior, indifference to or dread of spiritual (higher) values.

All these manifestations are, however, more or less unconscious, and therefore you may not be aware of them. It is this lack of awareness which makes it so difficult for you to understand your own behavior.

Why is this knowledge about your stumbling blocks important to you in understanding yourself and reaching Emotional Comfort?

We must bear in mind that within us we always have negative (immature) feelings fighting against our constructive (mature) ones. There are certain fundamental immature feelings which pervade every stumbling block—feelings which cripple you emotionally, and often physically, and prevent you from growing toward emotional maturity. They tie up your emotional energy and make you feel negative instead of positive, destructive rather than constructive. These feelings are hostility, destructive aggressiveness, fears, anxiety, and guilt—five manifestations so closely interwoven and so often unconscious that they cannot be separated from one another or readily distinguished. They arouse in you feelings of discomfort which lead to more

feelings of discomfort, sometimes quite apparent and distinct and at other times just a feeling of "I don't know what's bothering me, but I just don't feel contented."

To be more specific, if you feel upset and disturbed and you don't know why, you would be on the right track if you looked for these emotions in yourself. For the moment, of course, you may not be able to pin-point them, because you may not want to face them and therefore you suppress or have repressed them.

Suppose, for example, you are a girl awaiting a phone call from your favorite boyfriend and you don't receive it. Or you are a man calling a girl to make a date with her, and she refuses you. Your original feeling of anticipation and hopefulness turns unconsciously to a feeling of rejection and, more consciously perhaps, to depression, either not wanting to do anything after that or saying defiantly, "Well, I don't really care!" But the depression or general discomfort still gnaws at you.

(Although your feeling may be "He (or she) doesn't care about me," this feeling never exists by itself. Feeling unloved or rejected is always accompanied by feelings of hostility directed either toward the other person (or perhaps some scapegoat you may choose unconsciously), or directed inward, toward yourself. And hostility, conscious or unconscious, always leads to and is the main source of guilt feelings, which, in turn, often are coupled with fear. Guilt makes you feel low, your energy having been diverted into and dissipated by negative emotions. Thus you see the chain reaction of these inseparable emotions and how necessary it is that you be keenly aware that guilt stemming from hostility forms the basis of your depressions.)

A Twelve-Step Method for Overcoming Your Stumbling Blocks

It may sound like an impossible task to uncover unconscious hostility and guilt which is present in every stumbling block.

There is, however, a proven method for overcoming these deterrents to emotional maturity.

Let's say, for instance, that you are unhappy and frustrated in your job. You have found that it is too complicated for you. You're getting upset, you're sweating, anxious, and worried, afraid of being fired. You have a gnawing feeling of impending failure.

1. ✓ You come home one evening *determined to find a solution* ✓ to your problem. Wanting to do something about your situation is an important part of the first step toward helping yourself.

2. ✓ A good way to begin is first to *take some food, no matter* ✓ *how little*, to replenish your energy. Then *find a quiet place* in your home, dim the lights, lie down if possible, and *try to relax*. All this may sound superfluous, but it is important. For you must put yourself in a receptive psychological and physiological mood so that your thoughts and feelings can come to the surface.

3. *Bring your problem back to your mind and state it aloud.* ✓ Verbalizing a problem stimulates your emotions and helps you see them with more clarity. In doing so, *bring forth also any free associations* which come to your mind. In this process, try to sense the point which makes you feel most tense and anxious. Then start by concentrating on that thought, repeating it to bring forth more associations.

For example, you are relating the incident where your boss pointed out that you had made an error, and you became fearful and tongue-tied. Let's say you feel the greatest anxiety when you say, "I'm afraid of my boss," but nothing further comes to your mind. That means you have resistance to facing the idea; it may be too painful. Repeating the sentence several times will often stimulate your thoughts and emotions.

4. *Begin to ask yourself questions.* How did I react to my boss' comments? Did I feel angry, hostile, upset, resentful, crushed, offended? Did I feel my boss was not justified in labeling this my mistake? If so, why was I unable to defend myself?

Perhaps reviewing your difficulties with your employer may elicit emotional recollections which show that, without having been aware of it, you have resented him and felt hostile toward him for a long time and, unconsciously, felt guilty about it. Frequently, for instance, you may have been late for work; or you may have delayed handing in a completed assignment. Perhaps quite unconsciously you were afraid of him and did not want to face him. Or you may "accidentally" have burned your desk with a cigarette several times or misplaced some important papers in your files. These incidents may very well reveal your inability to express in a direct way your unconscious hostility and resentment. Naturally, a cigarette burn may be due to mere carelessness. But when such accidents occur with some regularity, you can be certain they conceal something more significant—usually your hostility.

5. Try to *branch out your questions into your past*, as, for instance: "How do I usually react when I'm criticized?" Try to recall other incidents, particularly in your early experiences, where you were criticized by employers and, more important, your parents and friends. Can you perhaps recall an incident where you reacted the same way toward them as you react now toward your employer?

The important thing for you to look at is not just your reactions to this occurrence with your employer but your reactions to other people in the past.

Perhaps while you are so upset about your job or in the process of reminding yourself of your childhood reactions to your parents you will have a dream which has its setting in the present time. Upon closer examination, and through your free associations, however, you find it reproduces similar reactions from your childhood. As you will remember from Chapter 6 on dream interpretation, a dream may take place in the present, but it always has its roots in your Unconscious and, most frequently, in your childhood.

6. Try to *find some connection between your present reac-*

tions and your reactions in your childhood. The link is always there because, as you will recall, all your actions and reactions stem from childhood habit patterns of feeling and thinking which you have now "forgotten," repressed into your Unconscious. This requires probing into your childhood memories, when your feelings started to develop.

Suppose you recollect, now, that your father—the authority—used to get very angry if you misbehaved or did something incorrectly. He might have spanked you; or he might have refused to talk to you; or he might have called you stupid. Whatever his "punishment" was, no matter how he displayed his authority—*what were your reactions to it? How did you feel about it?* Were you openly hostile, rebellious, spiteful, defiant? Or were you silently resentful, feeling "pushed around," but at the same time being a "goody-goody," accepting what he said and doing everything to be ingratiating (although inwardly resenting him), for fear of losing his love and protection?

Judging from the fact that in your present situation with your employer you were unable to defend yourself, it would seem logical for you to see that your reaction to your father was one of submissiveness. Your inability to express your inner resentment and hostility would be similar in both situations; and, in both instances, the guilt feelings resulting from your hostile emotions would make you feel fearful of impending punishment: The fear of losing your father's love, when you were a child, is much akin to your fear of being fired by your employer in the present.

Of course, all these reactions may very well have been unconscious on your part, so you may not even have been aware of your own emotional attitudes either toward your parent or toward your employer. All that may have come through is the accompanying feeling of annihilation, of being defeated, of "falling apart."

7. Now it would be good for you to think of your general reactions to your employer as a person. What role does he play

in your life? In your fantasies? Do you look up to him admiringly? Do you go out of your way to please him? Do you feel afraid of him, even if he is not criticizing you? Would you like to be his partner? Take his place? Would you like him to take you under his wing and be the "good, protecting father"?

8. "*Don't force and don't block*" is a good rule to follow. Try to let your feelings "float" to the surface. Try to discipline yourself to be honest with yourself in facing your feelings, becoming aware of the times when an inkling of a feeling or an idea comes to your mind and is pushed aside as unimportant.

Don't be discouraged, however, or expect that in your first attempt you will clarify your emotions. Bear in mind that many of your feelings are so deeply buried in your Unconscious that you are not aware of them—and don't want to be, because they are too painful. It will therefore take a good deal of time, patience, and probing, to find out their true nature. I remind you again that you can achieve honesty with yourself, but little by little you must remove the layers of defense you have built up throughout the years, to protect yourself against feeling hurt, against re-opening old wounds. You cannot force yourself to do this all at once, because it may increase your resistance or "throw" you. But each successive attempt at associating will lessen your resistance and bring out a little more of your unconscious feelings. As you gradually get used to facing them, the picture of your early self and its effects on you today will take shape for you.

9. *Practice self-exploration regularly.* I cannot stress enough the importance of examining your feelings before you reach a bursting point in a situation. If you begin by doing a little self-exploration each day, even if only fifteen or twenty minutes, you will find that you develop a habit of thinking out your problems in a constructive way before they attain insurmountable proportions.

10. What do you do when you reach *emotional realization* of

a problem? Returning again to your problem with your employer: You discover that your reactions to him are an unconscious carry-over of your childhood reactions to your father. You are sure this point rings true. *You can feel it emotionally.* It hits home, and you *know* it is a fact. But you think it's childish for you, as an adult, to need from your boss today the same protection and love you needed as a child but felt you never received from your father.

11. "*How do I get rid of this need?*" you ask yourself. You do so first, *by being consciously aware of it*, by reminding yourself of this need which you had previously refused to face, had blocked out of your consciousness. Then, every time a situation arises where you react with fear or helplessness to authority, *remind yourself that this is really your unconscious childhood reaction* to your father—and that *you are no longer a helpless little boy* who could do nothing but accept your circumstances. Remember and *reassure yourself that you are now an adult, with the freedom and ability to change your life situation*, if you feel so inclined.

12. *Remind yourself constantly of these facts and reaffirm your desire and ability to change.* Do not wait only for specific circumstances to arise, but do so systematically and frequently, at times when you are alone. If you reread Chapter 1, you will see that repetition is the keynote in the formation of habits; it is therefore your emotional insight coupled with the repetitive reminder of your knowledge about yourself which will help you to break down and eliminate a harmful habit. Only then can you free your energy to build a new and constructive pattern.

Emotional Resistance in Overcoming Your Stumbling Blocks

You must be sure to be aware of your emotional resistance in

attempting to resolve your stumbling blocks. (Emotional resistance is explained in Chapters 3 and 4.)

This resistance is frequently unconscious. You must, therefore, work on your problem with your heart, with genuine motivation—wanting to know everything within your own self and how you are affected by everything around you—and apply your awareness to the best of your ability. You must therefore bring your unconscious feelings to the surface. One good motivation for overcoming your resistance is that you are setting out to remove your stumbling blocks in order to help yourself. To do so, you must use all your tools—your free associations, your intuition, your hunches, your dreams, and your knowledge of your childhood and yourself today. In going over a problem using these tools, you will, little by little, begin to relive emotionally the feelings from your childhood which are connected with your stumbling blocks.

During this process of self-revelation, however, you will meet with your own resistance at every turn (refer to Steps 3 and 8). In fact, learning about yourself and achieving Emotional Comfort is really overcoming your own emotional resistance to seeing the truth about yourself and to growing up. This is difficult, however, because it always seems easier not to grow up, not to have to change, and so we frequently want to hold on to our childhood attitudes and behavior. But in reliving your childhood emotions as they exist in you today—and you *must* do this, before you can overcome a stumbling block—you will understand your emotions with your *feelings*, not only with your intellect. You will no longer be able to rationalize away your problems. You will be face to face with your *real* feelings which you previously hid from yourself. You will not talk about your feelings as if they belonged to somebody else. You will “*know*” your *feelings as a part of yourself*. This is the only way you can deepen and intensify your experiences, so that your emotions grow, and you yourself grow toward emotional maturity.

When Are You Emotionally Mature?

Generally speaking, you are emotionally mature when you understand yourself realistically—accepting your assets and liabilities, after having appraised them correctly in order to live happily within their scope. You are emotionally mature when you are able to feel and show enthusiasm and spontaneity; able to give and receive love without fear, and form adult emotional relationships; able to express anger when necessary; able to make independent decisions and follow through on them; able to grow emotionally, intellectually, and spiritually, in order to plan your future with a realistic goal in sight; able to face adversity and rebound without loss of faith in yourself.

How Does an Emotionally Mature Person Handle a Problem?

For the sake of illustration, let's suppose a salesgirl finds herself in a job which is not what she expected it to be. When she was first interviewed, the interviewer said things that led her to understand that the firm would give her "leads" to customers for selling merchandise. In the course of working for the company, she discovers she must do her own groundwork. Since her salary is paid on a commission basis, she earns much less money than she had anticipated, at least until she builds her own following.

1. With her previously developed self-knowledge, she is aware that she feels resentful, as if she had been duped. She recognizes she must examine these emotions first, to see whether they might be preventing her from adapting herself to the job.

2. She reviews in her mind the original interview, asking herself truthfully whether she distorted the information about the job or whether the sales manager misrepresented it.

3. If it was her own interpretation she must, of course, ex-

amine her reasons for having exaggerated. She recognizes her responsibility to herself and to the firm, and determines not to "run out on" the situation but to make every honest effort toward resolving it satisfactorily.

4. She realizes that first she must bring her hostility and resentment out into the open, in a mature way, or she will express it in childish and indirect reactions, such as sulking, losing orders, procrastination, and dissatisfaction with her work, only thwarting her own purpose.

5. She arranges an appointment with the sales manager to discuss the problem with him and determine whether they can come to a mutually satisfactory agreement. If not, she will at least have clear facts on which to base a realistic decision about whether she wishes to remain there or look for another job.

6. When the sales manager tells her there must have been a misunderstanding and that the firm's policies cannot be altered, she realizes she must make a decision by re-evaluating her situation, and that this cannot be done hastily.

7. In trying to make her decision, she reviews all her knowledge about herself—her past emotional reactions, behavior, and experiences, plus her personality make-up. She asks herself:

- a) Am I really aggressive enough to do the kind of selling required of me?
- b) Do I feel secure enough in myself to work so much on my own?
- c) Will I be happy in this job?
- d) Do I have enough money to tide me over if I want to stay?

In other words, she re-examines her assets and liabilities in relation to the situation.

8. She determines to wait a little while before making any decision. But in the meantime, while she is clarifying her feelings, she will put forth every effort to meet the challenge in the job.

The following night, she dreamed that she was back in col-

lege and, after taking a test, received one of the poorest marks in her class. She became anxious.

While taking a shower the next morning she suddenly remembered this dream fragment. For the moment, she was puzzled and could not understand her dream, because she had actually been a good student. In her free associations, however, she recalled that as a child she had been fearful of tests in mathematics. Although she always felt she had done badly, it usually turned out that her marks were excellent. The dream revealed, then, that a former weak spot—lack of self-confidence—had cropped up again. And she realized that this old anxiety reaction to tests was related to her anxiety about taking on this new job.

Then she remembered her childhood fear of her parents—authority—and their insistence that she do well at everything. She recalled also her excessive studying, in an attempt to please them because she felt dependent on them. And she pursued this feeling further, remembering that because she had given up her leisure time, she had later felt as if her parents had taken advantage of her. This fear of losing her parents' approval was really at the root of her lack of self-confidence. Although she thought she had overcome it, it had now reappeared in her dream, stimulated by her new employment situation. It showed her that she had forgotten a very important point—that she was an adult, that she no longer needed her parents' approval for her survival, as she had as a child; and that her first responsibility as an adult was to do what made *her* emotionally comfortable.

With all these reawakenings, the pieces began to fall into place. She could see her present situation with greater clarity. She understood that she had wanted this job very much and had wanted to succeed in it. When it seemed, however, that the job would demand more of her than she had originally expected it would, her old anxiety arose. Reminding herself again that she need only put into it as much as she wished to—that she need only please herself—she no longer felt duped. Thus she under-

stood, too, that if she kept in mind her vulnerable spots and worked toward strengthening herself in these areas, she could very well keep the job and be successful at it.

We Are Never Completely Fearless

This story emphasizes two very important reminders:

1. Running away from a situation is not resolving it. If you do not work out the feelings involved, these same feelings will crop up again at another time, stimulated by other circumstances. Moving out of a situation before being certain of your reasons for doing so does not in any way alter *you*; it only postpones the time of facing your feelings.

2. We can never become so well-adjusted that we are completely invulnerable. The girl in this story seemed to have arrived very easily at her "happy ending," as if it were a fairy tale, because she had followed a method she had practiced many times before of reminding herself of the weak spots which tended to trip her up. We always keep some weak spots, no matter how mature we become. We must be always on the alert for them and work on them diligently. For if we can recognize them and cope with them immediately, we can become an emotionally comfortable person with a real zest for experiencing and enjoying life to its fullest.

*Specific Yardstick
for Self-Exploration*

SINCE YOUR EMOTIONAL COMFORT RESTS ON YOUR DEGREE OF emotional maturity, I have set down here, as a specific guide in your self-exploration, a more detailed list of (a) stumbling blocks to emotional maturity and (b) feelings and actions that express emotional maturity.

Stumbling Blocks to Reaching Emotional Maturity

(Related largely to fixations in the Oral Stage)

A. EXCESSIVE NEED FOR LOVE AND AFFECTION

1. Need to please others: "buying" friendship—flattering others (hoping to win their favor)
2. Under-estimation of yourself: assuming role of not being important—limiting your own activities—playing "second fiddle"—taking a "back seat"—becoming subservient to others (often leads to feeling resentful or hostile, feeling of being "used")
3. Excessive tendency toward doing things for others or working harder, as a means of compensating for unworthiness (leading to masochism or "Martyr" Complex)
4. Tearing yourself down (so that others won't have a chance to do so, or in hopes that they will praise you instead)—inability to accept praise
5. Fear of authority—fear of success or failure—fear of asserting yourself (because you may be rejected or punished)

Feelings and Actions That Express Emotional Maturity

A. ABILITY TO GIVE AND ACCEPT LOVE AND AFFECTION

1. Feeling free to please yourself as well as others—ability to pay compliments or extend gifts or favors without desire for personal gain
2. Realistic appreciation of yourself: expanding or limiting your own activities according to each situation—being a leader or follower without feeling emotionally uncomfortable
3. Freedom to accept enjoyment and pleasure and feeling entitled to it for a job well done
4. Ability to accept compliments and praise without feeling uncomfortable or letting it go to your head
5. Ability to take orders without feeling “pushed around”—ability to express yourself in words as well as in action, without feeling guilty—ability to give orders without fear of being disliked—ability to risk the chance of failure—ability to cope with failure and rebound

Stumbling Blocks to Reaching Emotional Maturity

6. Belief that "love solves all problems"
7. Feeling sorry for yourself—feeling that you "have no luck"

B. DEPENDENCY AND CHILDISHNESS

1. Egocentricity

- a. Possessiveness—feeling "everything is mine"—jealousy—not wanting to give or to share loved ones or personal belongings*
- b. Lack of realism about yourself and your life situation—over- or under-evaluation of your capabilities*
- c. Exalted opinion of your own family, through need for prestige—under-estimation of your family*
- d. Self-praise—bragging—falling for flattery—name-dropping*

*Feelings and Actions That Express
Emotional Maturity*

6. Knowledge that love is important but not the all-encompassing solution to everything
7. Feeling confident enough to create your own chances and to accept opportunities when they present themselves

B. INDEPENDENCE AND ADULT BEHAVIOR

1. Selflessness

- a. Ability to share your loved ones and your material possessions without feeling threatened—genuine desire to give as well as take—regard for the needs of others, with ability to forego gratification of your own satisfactions, when necessary
- b. Realistic appraisal of yourself, your life situation, your capabilities—belief in yourself
- c. Realistic evaluation of your family's short-comings, while still accepting them—feeling of being recognized in your own right
- d. Knowledge of your capabilities without need of convincing others—ability to appraise correctly your own accomplishments—appreciation of sincere praise—ability to be in the limelight without being fearful or becoming overly self-impressed

*Stumbling Blocks to Reaching
Emotional Maturity*

- e.* Excessive ambitions

 - f.* Excessive pride

 - g.* Excessive hostility and hate—rebelliousness and revengefulness—irritability—tendency to blame others
-
- 2. Need to control others—through fear of being controlled
 - a.* Feeling of omnipotence—lack of humility

 - b.* Having to win, to be “the best”

 - c.* Self-righteousness—need to be morally right

 - d.* Contempt for others—calculating, cunning behavior

*Feelings and Actions That Express
Emotional Maturity*

- e. Ability to work at full capacity, based on realistic appraisal of your own mental and emotional capabilities, without driving yourself to out-do others
 - f. Realistic self-esteem
 - g. Even disposition, calmness, with ability to express anger when necessary and to fight for your just rights—ability to follow your own wishes and desires without using this to hurt someone—recognition that revenge is a negative form of satisfaction—accepting responsibility for your own mistakes
2. Freedom from need to dominate others—without loss of ability for leadership when needed
- a. Ability to recognize and accept situations beyond your control—recognition of your own limitations
 - b. Ability to withstand and to admit defeat, without permitting it to dampen your spirit
 - c. Willingness to admit “moral weaknesses” and willingness to change
 - d. Regard for individuality of others—lack of need to outsmart others (through not feeling controlled by them)

Stumbling Blocks to Reaching Emotional Maturity

- e. Seeking attention (monopolizing conversations, situations, and so forth)
 - f. Nagging
3. Wanting to be taken care of—without genuine desire to reciprocate
- a. Acting helpless, babyish—feeling “Mother will always help me” or that “no one ever helps me”—whining or complaining
 - b. Taking on tasks to *prove* your independence, while resenting and feeling hostile about it, often refusing help when offered
4. Undue passivity
- a. Letting life pass you by without participating actively—need to *prove* your aggressiveness to cover up this passivity (the struggle between passivity and activity leading to indecisiveness)
 - b. Fear of feeling deserted and helpless—feeling defenseless—failure to meet situations—lack of resourcefulness—quick acceptance of defeat
5. Feeling of being rejected or neglected—without root in reality

*Feelings and Actions That Express
Emotional Maturity*

- e. Modesty in attitude and actions—feeling emotionally comfortable even when the attention is directed toward others
 - f. Allowing others to be themselves
3. Responsibility—wanting to grow up
- a. Self-reliance—making genuine efforts before seeking help—asking for help directly
 - b. Feeling genuinely independent—welcoming responsibility and accepting help with it when offered or necessary
4. Active participation in life
- a. Awareness of things around you and ability to enjoy them—genuine enthusiasm and spontaneity, as opposed to boredom
 - b. Realization of your own ability to take care of yourself and others—being resourceful, able to meet situations adequately or to seek advice or help if necessary
5. Feeling of being accepted, of belonging

Stumbling Blocks to Reaching Emotional Maturity

- a. Feeling easily offended—needing to be liked by everyone—fear of or inability to be left alone, because it creates feeling of being unloved—homesickness—feeling of not “belonging,” or of not being accepted or liked
 - b. Excessive anxiety, worry, fearfulness—suspiciousness, distrust of other people’s motives toward you—fear of pain, illness, or death
6. Conformity—following other people’s opinions
- a. Suggestibility—self-evaluation or decisions based on other people’s, rather than your own, judgment—submissiveness
 - b. Fear of being different—strong though often unconscious tendency to be different, in order to cover up feelings of dependency and conformity
7. Infantile preoccupations
- a. Over-concern with food, sleep, amusements
 - b. Inability to tolerate frustrations—impulsiveness—always wanting your own way
 - c. Excessive desire to play rather than to work (being glad when you think “you’re getting away with something”)—“living for the moment”—irresponsibility

*Feelings and Actions That Express
Emotional Maturity*

- a. Ability to realize and accept the fact that not everyone will like you—ability to spend time alone without feeling uneasy—feeling at home anywhere, of “belonging”—feeling accepted for yourself
- b. Feeling of self-confidence—ability to cope with danger realistically, in spite of anxiety or fear—realistic trust of others
- 6. Realistic appreciation of your individuality
 - a. Ability to make independent decisions with certainty and without undue delay—healthy self-assertion
 - b. Accepting differences in yourself and others as being normal
- 7. Adult feelings
 - a. Realistic awareness of your emotional and physical health and requirements
 - b. Ability to “wait your turn”—calmness and patience—ability to see another point of view—flexibility
 - c. Balance of work interspersed with recreation—accepting and welcoming responsibility toward yourself and others as a challenge to your resourcefulness and a means for inner growth—enjoying the present and planning for the future

*Stumbling Blocks to Reaching
Emotional Maturity*

- d. Unduly seeking pleasure and new thrills
- e. Indifference to or dread of spiritual (higher) values—
hanging onto religion without true understanding of
its meaning and purpose
- 8. Lack of cooperation with others in groups or work—ex-
treme need for and expectation of recognition and re-
ward for even most minor efforts

(Related largely to fixations in the Anal Stage)

- 9. Destroying or collecting, controlling
 - a. Hoarding (miserliness), or being a spend-thrift (only
for yourself)
 - b. Excessive desire for possession of material things
 - c. Excessive teasing and “practical jokes”—cruelty to-
ward people and animals—sadism
 - d. Compulsiveness—rigidity—impatience—ambivalence
 - e. Perfectionism (to cover up feeling of inner imperfec-
tions)—fear of admitting mistakes, need to be right

*Feelings and Actions That Express
Emotional Maturity*

- d. Ability to develop and enjoy new interests—enjoyment of life around you
 - e. Search for ethical and spiritual values with a real understanding of your place in the universe—seeking deeper understanding of yourself and life around you
8. Ability to work in harmony with others, for mutual benefit—ability to do a job well for personal gratification rather than for external recognition

9. Constructiveness

- a. Moderation in saving and spending—living within your income, while always striving for something better, though with a realistic appraisal of your limitations
- b. Enjoyment of material things, with ability to relinquish them if necessary
- c. Ability to show love and warmth toward others
- d. Ability to accept criticism without feeling crushed by it but, rather, learning from it—flexibility—ability to grow and change
- e. Willingness to accept the fact that nothing is perfect—feeling free to make the necessary mistakes in the process of learning

Stumbling Blocks to Reaching Emotional Maturity

(Related largely to fixations in the Oedipal or Electra Stage)

10. Desire to replace parent of same sex
 - a. Excessive attachment to parent or members of opposite sex (often resulting in hostility through feeling rejected)—hostility toward, or fear of, parent or members of same sex (often covered up by excessive displays of affection)—fear of castration
 - b. Competitiveness with parent or members of same sex—inability to decide or accept your role as a male or female—wanting to be a member of the opposite sex—homosexuality, voyeurism, exhibitionism

(Related largely to fixations in the Genital Stage)

11. Fear of emotional involvement—not wanting to be tied down
 - a. Excessive masturbation—fondling, kissing, and petting, in preference to sexual intercourse
 - b. Voyeurism, exhibitionism, bi-sexuality, homosexuality
 - c. Excessive attachment to parents or individual family members or close friends

*Feelings and Actions That Express
Emotional Maturity*

10. Acceptance of parents as a married couple and as parents

a. Realistic love and devotion for both parents—ability to form healthy and satisfying relationships with members of both sexes

b. Appreciation and acceptance of your own value as a member of your sex, and appreciation of value of others—normal sex life

11. Ability to establish close emotional ties with others and still remain independent

a. Occasional masturbation if unable to find a mate—fondling, kissing, and petting as precursor to sexual intercourse

b. Occasional “having fun” in terms of sex (dirty jokes, looking at pornographic literature, attending stag parties) but otherwise normal sex life

c. Love of parents and family without their taking priority in your development of other relationships

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To Grow Emotionally

Is to Live

WE HAVE ALREADY LEARNED THAT OUR CONSCIOUS AND UNCONSCIOUS feelings are the motivating force behind all our actions. When you tighten up in anger or fear, for example, you destroy yourself a little; you build within your mind—and therefore express in your actions—the very conditions you would like to be rid of. In the same way, when you lessen your immature needs, you will feel more adult and act accordingly, with the ability to create many of your own opportunities. Thus, maturing means a “growing” of all that you have within you and the way you handle everything in your life.

Growing in understanding of yourself and others, therefore, is really a *growing up of your emotions*. A change in your actions comes through changing your feelings.

Since we have both negative and constructive feelings, our weaker traits may well outweigh the strong ones, if we do not

work continually on ourselves. Only by keeping on such an affirmative course will we be able to reach that state of Emotional Comfort which brings us restfulness and gratification. And you can do so when you try always to *act in accordance with the best in yourself*, your best feelings.

Even a person who has been psychoanalyzed professionally does not stop his self-examination at the end of his treatment. Every day throughout his entire life he continues, with great benefit, his own self-educative process. And this holds true for everyone, because *ceasing to grow means ceasing to live!*

To Live Means to Experience

When you have overcome your stumbling blocks, there will still be new situations to face—and you will sometimes feel, as is normal to everyone, a degree of uncertainty about your ability to cope with them. For although you feel free to try new things, you may not be sure exactly how to go about them. But before you can go on to new emotional experiences and to acquire the taste for mature situations, you have first to stop clinging to what seems like your infantile patterns. It is an old axiom that you cannot know whether you like something unless you have experienced it. The sight of a live lobster may make you feel squeamish; but the satisfaction of eating a cooked one will often make you forget your original feeling. Similarly, a person who dependently lives with his family all his life is not going to know the satisfactions of independent living and, for instance, know how to cope with feeling lonely by utilizing his own inner resources.

Emotional Comfort does not mean merely being free from inner conflicts. It means that you leave yourself open to experiencing new things, accepting them as they come along and seeking them out, by taking an active part in everything you do each

day—in your work, in reading a book, in your personal relationships, in your hobbies. You live in the present moment, enjoying it fully, yet always keeping in mind that there is a future. Achieving Emotional Comfort is not just a growth of your intellect but, more important, a growth in the scope of your emotional experiences and your relationships with others.

This means that, as you grow up emotionally, you may be faced with some very important decisions and steps to take. You may find that you have outgrown your friends, or your job, your hobbies, your clubs, perhaps even your spouse. This means finding a new orientation—seeking new sources of experience and satisfaction, new values. The following is a case in point:

¶ Jean, thirty, had two children. Her husband, Leo, was a salesman whose job required him to attend many parties and entertain his clients frequently. Whenever he asked Jean to accompany him, she would excuse herself on the plea of having too many household chores left or being unable to get a babysitter. Yet she complained about his being away in the evenings or his quietness when he was at home. She always confronted him with how fortunate he was in having the stimulation of being with other people all day, and complained that he didn't realize how dull her lot was, as a housewife.

When Leo suddenly became ill, with a long period of recuperation ahead of him, Jean was forced to take a job as "girl-Friday" to a publicity agent. This gave her a chance to meet new people and to do some writing.

At first, the glamour and challenge of this new activity kept her occupied. But soon this, too, began to pall on her. When she came to see me she was depressed, upset, and frustrated. She complained that it was too much to be with people all day and then come home at night to take care of her home and family.

"I feel as if everyone's making demands on me," she said, "and it seems to be more than I can meet."

"Perhaps it's you who are making the demands on yourself," I suggested.

She quickly refuted this by telling me how tight her budget was. They couldn't afford a maid, and she wouldn't want anyone to do her job at home because she loved her family.

Obviously Jean had done little previous self-examination, and she had strong resistance to facing her feelings. As her sessions progressed, however, she began to be aware of her hostility toward her husband and children, and later when her resistance decreased, she perceived the real roots of this hostility.

Jean's father had been a dynamic personality—out-going, humorous, and very likable—and Jean had identified with him, as a youngster and in her college years. But he ruled his household, and especially his women, with an iron hand. He believed they should be quiet and sedate. Thus, when Jean expressed a wish to be an actress, her father objected strenuously, and her mother, a meek, retiring woman, agreed with him.

"No daughter of mine is going to be in the theater!" he said. "It's no place for a woman. I know men, they're wolves. You're too young to be exposed to that kind of life. The best thing for a girl is to get married young and raise a family, like your mother did."

It took some time before Jean was able to uncover all the unconscious hostility which she felt toward her father and which she had directed against her husband.

"I guess I never realized how much I wanted to please my father," Jean told me later, "and yet how resentful and angry I was with him for keeping me down. In a way, though, I welcomed his restrictions because, without my being aware of it, I was really afraid of people; and my father's objections gave me an excuse to give up the career I wanted. I really 'escaped' into an early marriage—to satisfy my father, to be like my mother, whom he loved, and also to be protected from 'the wolves.' Actually, I felt hostile and competitive toward Leo. It's as if he were like my father, keeping me at home; and yet unconsciously I resented his prodding me to go out with

him in groups of people. I felt I didn't belong there, and he seemed to be forcing me to go against my nature. Half of me wanted the limelight very much, and the other half was scared to death of it. This job has really shown me some of my capabilities and my earlier frustrations and made me feel less hostile toward men and less frightened of people. I've begun to feel I can hold my own in these situations . . . it's not so bad to be a woman, after all. And the more I understand of myself, my fears and resentments, and my guilt feelings, the more new situations I seem able to face with ease. I feel as if I have the right to be in them along with the men."

As time elapsed, Jean's husband got well again, Jean returned with eagerness to her full-time job as wife and mother. Her hostility and depression having lessened considerably, she no longer—as a result of father identification—competed with Leo. Instead, she felt she could really be a partner to her husband, and that helped her to take on new things in her life which she really felt she wanted to do. She was no longer tied down with household chores or unable to find a baby-sitter when Leo wanted her to accompany him in the evening. She became an active member of her community, fund-raising and acting in plays for her favorite charity.

How to Discover Talent in Yourself

The "lack of talent" in many of us is frequently due to an unconscious emotional inhibition rather than to an actual lack of ability.

The first step in discovering it is to free yourself from your repressed feelings—your biological desires, your hostilities, your fears, and your guilt feelings. In this chapter you have already learned how to free yourself from your inhibiting feelings. They

bind your emotional energy and constrict your activities so that little or no libido is left for other pursuits, including creative ones. When you have more emotions—more energy—at your disposal, you have more to work with and therefore feel more alert, more observant of what is going on inside and around yourself. You hear and see things more keenly, because you feel more deeply. Therefore, also, since your emotions are freer, you are able to build a larger base for all your impressions and feelings. Your receptivity becomes enlarged, and you find hidden resources in you that make up material for your talents.

***“Unmusical” People Are Not
Really Unmusical***

Many so-called “unmusical” people are not really unmusical. They are emotionally inhibited, a repression strongly rooted in their sexual drive. These people often admit, as they have frequently done in psychoanalysis, that the music doesn’t make an emotional impression on them; in fact, the music is rather *unpleasant* to them.

These unpleasant feelings are actually connected with their repressed emotions about receiving pleasure. Since the music really touches chords in them which they do not want to sound, they prefer to feel indifferent to or even repelled by it. You have seen that parents frequently inhibit their child’s sexual (pleasure) feelings, forcing him to repress them. Having unconsciously carried over this fear of censure into adulthood, he eventually represses, unconsciously, all of his feelings and desires which might have served as a foundation for his creative ability—in this case, the pleasure which would come from enjoyment of music.

The reverse of this example, though they are equally inhibited, are those who become overly engrossed in music or the

arts. They use it as a defense against becoming emotionally involved with other people.

We find the same unconscious mechanism operating in those people who are inhibited from doing well in all forms of self-expression, such as painting, dancing, or any other performing art—even athletics. In a few cases, color-blindness and tone-deafness have been traced to repressed feelings in the person.

To this same category belong those who have obvious talents but who feel they have no right to utilize them. Unconsciously, they feel that they dare not take advantage of their own creative ability, and so they inhibit the development of their talents to avoid reaching success. Or, if they become successful, they wreck themselves, unwittingly, in devious ways. These people usually feel, unconsciously, that they have done wrong morally and torture themselves about it forever after. Unconsciously, therefore, they also feel guilty about their own creative endowments and feel they are paying off a debt to their conscience by neglecting their capabilities. In this negative way, they satisfy the demands of their conscience. Their Superego is too strong for them.

There are those, of course, who have developed their talent but do not derive from it the real pleasure and Emotional Comfort they seek. They still have other emotional stumbling blocks—repressed feelings still remaining within them. These people still have to learn about their unconscious feelings which pave the way to a richer inner life. This is a difficult task, which in severe cases requires professional help.

Trying to release some of your repressed sexual feelings does not in any way mean—and must not mean—that you can do *anything* you please. With freedom comes responsibility. The less inhibited you are, however, the freer you will feel to develop and use your talents toward enriching yourself and achieving Emotional Comfort. When you are emotionally mature, you will know how to use your freedom both profitably and wisely, toward enjoyment for yourself and others.

Your Job Expresses Your Level of Emotional Maturity

Repression of your feelings is one main mechanism through which you keep yourself from growing up emotionally. This is reflected in all your activities, in your finding sound motivation for whatever you intend to do or actually carry out. This also shows up in your work and your motivation for it. Therefore you must first know what makes you feel emotionally satisfied in your job.

What Helps You Feel Emotionally Satisfied in Your Job?

A combination of the following two factors is essential, if you are to feel happy in your work. Your job will be emotionally satisfying when:

1. You, yourself, have sound motivation for your work.
 - a) You genuinely want to work and be self-reliant.
 - b) You have a sincere desire to do the kind of work your job requires. You have chosen a field suitable to you.
2. It fulfills your emotional requirements.
 - a) It gives you a challenge to look forward to.
 - b) It makes you feel you are growing within it.
 - c) It gives you status and recognition, a feeling of accomplishment.
 - d) It provides you with an ample livelihood.

Your Motivation to Work— Most Important for Your Job Satisfaction

The most important factor in your job satisfaction is your own motivation to work. We have all been through periods where we

found we had to push ourselves to work, or where we could not work unless we had a deadline facing us. A young lady said to me one day, "I wish I really had the *urge* to work. If I could only do it without having a deadline I would feel better. I'm beginning to think the reason I don't want to work is that I would rather take things than have to give them."

We have all met people who don't know what kind of work they want to do, who move from job to job in rapid succession, because each proves unsatisfactory to them. Most of these people unconsciously dislike any kind of work, mainly because they are too emotionally immature to take responsibility for themselves.

Then we have those who don't know what they really want to do but take a job and get "stuck" in it, not knowing where to go from there. Many of these people feel, unconsciously, that what they have to give is not very worthwhile; thus it becomes pointless to them to make the effort to develop toward another field.

How Does Emotional Immaturity Deprive You of Job Satisfaction?

If you are not emotionally mature, you cannot receive true and full satisfaction from your job because, more than likely, you will:

1. use it as a pure striving for recognition (often feeling you are not receiving it);
2. use it as a source of competition;
3. use it as an escape from social situations or from your family or your mate;
4. use it merely as a means for working off otherwise unexpressed hostility;
5. procrastinate and delay in doing your work—rebellious against work in general;
6. use it to avoid facing your emotional problems;

7. fear authority, feeling the job you do is never good enough.

If you are not emotionally mature, you will undoubtedly have chosen your work more through a need to satisfy your parents' plans for you, through rebellion against their pressures, through having just "fallen into" a job because you didn't know what else you wanted to do, or through having identified yourself with someone you cling to.

There are, of course, healthy identifications which bring about emotionally satisfying job selections. A boy may want to be a lawyer and become one because he admires and identifies with his father, also a lawyer. But he will be emotionally satisfied in his work only if it also suits his own natural inclinations and aptitudes. He must know himself very well.

Many of the unhealthy uses to which you put your work may be so hidden from you that you are not even aware of them. For instance, you may very well tell yourself that you love your work so much that you have no time for family life; or that your job demands so much from you that you cannot go on the picnic you had promised your wife and children two weeks ago. Even if you are a doctor, dedicated to your work because of the demands of the profession, do not believe that you have real job satisfaction unless you also permit yourself time for other interests which provide you relaxation.

When you are emotionally mature, you know your own limits and are able to work and play in full measure. If a particular assignment demands more of your time, when it is completed you should allow yourself time for relaxation and rest before going on to more work. There are those—and you and I know them—who are constantly finding new jobs to keep them busy, almost so that they can say, "I never have time for myself," or anyone else, for that matter. The truth may be that, unconsciously, they do not wish to have the time.

You cannot feel inclined to work and know what work you really wish to do, unless you know yourself intimately. If you have rid yourself of your childish fears and need for parental approval, your hostility and guilt, you will no longer rebel, consciously or unconsciously, against work. You will be able to make a free and emotionally comfortable choice, you will derive satisfaction from your work, and you will feel entitled to rest and relaxation for a job well done.

Balance Your Work with Recreation

"Idle hands breed mischief" is an old and frequently misinterpreted adage. It does not mean that you must always busy yourself with work, but rather that activity in the form of multiple interests keeps you from feeling sorry for yourself, from steeping yourself in worry, and from over-concern about problems which worry will not help. But these interests can have many means of expression. There is a time for work, a time for meditation and self-exploration, and there must also be a time for recreation, for outside interests.

Recreation means just what the word says—a method of recreating, of rebuilding, recharging your batteries, so that you can recover your strength and renew your vitality and return to work refreshed.

But this balance of work, self-exploration and play requires, again, that you have freed your feelings enough to be interested in things outside yourself, so that your energy is not bound up, in order for your recreation to meet your requirements.

You can find gratifying recreational activities only when you follow your own feelings. If, for instance, you feel like taking a walk, reading a book, or listening to records, then that is just what you should do—provided it gives you *emotional satisfaction*. But you cannot achieve such pleasure if you are using your

recreation to escape from things which need to be done, or using it as a means to compete with others or to gain approval and acceptance. You don't have to play golf to satisfy your neighbor, your boss, or your wife, because they think you should play. After all, leisure time was meant to be used for enjoyment; you should therefore do what comes naturally, when such time is available to you. If you want to be with your family, do so. If you want to talk with friends, do so, because spending time with other people is one important aspect of recreational activities—it turns your mind outward toward other interests. But if you find it pleasant to be alone in your leisure time, you should do that, too, without feeling it is "peculiar" to turn down invitations every so often.

Many of us who don't know what to do with our leisure time develop unconscious feelings of guilt, and begin to believe we don't deserve a vacation or time for recreation. Often this was instilled in us in childhood by parents who believed that playing was "wasting time." This even leads us to feeling uncomfortable when we have time to spend on our own, and somehow propels us to do everything in a hurry. We all know people who start "running" on Friday afternoon and keep going steadily until Sunday night, because they feel guilty about having this free time for themselves and want to make it seem profitably used.

Regrettably, most of our recreation in childhood was planned for us—by teachers, parents, or organizations. Thus we never developed self-reliance in planning recreation for ourselves. Frequently, therefore, we participate in activities we don't really like very much—a beach party, card-playing, strenuous athletics—because everyone else is doing it and we don't want to be left alone with "nothing to do."

Many of us still have our childish fears of being alone, and these make us dependent on others for our entertainment. We feel bored with ourselves because of an apparent lack of inner resources which have simply not been developed. Television,

radio, and movies take up a large part of our time and deter us even further from seeking out these resources within ourselves. Boredom and lack of initiative are two ever-spreading sicknesses in our present civilization. They are a symbol of our boredom with ourselves, which is mainly the product of our childhood fears and guilt, our unconscious feeling that we are "not good enough." But if we are emotionally mature we need not have this feeling of boredom. We must seek emotionally satisfying recreation just as we seek our talent—within ourselves.

Recreation Is Enjoyment

Inhibitions have an effect on recreation. Your leisure time should mean enjoyment, not a duty. It should mean enjoying every minute of what you are doing, regardless of what it is, and feeling you have a right to that pleasure. What to one person may look like work, however, may be a hobby to another; for example, fixing the roof on a house. In fact, many people who have used their talent in developing a hobby have found so much pleasure in this recreation that they re-channeled it into a life-work, which gave them even greater emotional satisfaction. We all work best when we are happy.

In developing a hobby, you develop a special talent which, until that time, may have been hidden from you. This does not necessarily mean that your hobby must involve handicrafts. It may be some particular facet of your work to which you apply your special talent. Or it can be an avid interest in the theater, or in bird-watching, reading, collecting shells, or stamps. In short, it can be anything which gives you a feeling of enjoyment, of being creative, or of appreciating beauty.

What Does Your Hobby Mean to You?

Since emotional maturity releases much of the energy previously taken up by your negative feelings, resolving your stumbling blocks will bring you closer to finding new sources of enjoyment. In fact, many people indulge in hobbies because they have so much energy—libido—that they have to put it into something else at the end of their day's work. This is often why people choose athletic hobbies; they recognize, perhaps unconsciously, their need of physical exercise.

Frequently, though, if you start to concentrate too much on your hobby, you may be dissatisfied with your job. You may not have enough stimulation in your work, or it may offer you too little gratification. When you put your emotional energy into something you enjoy, you get emotional satisfaction. But when you overdo it, you should scrutinize carefully your full-time job and your feelings about it. You may be holding on to it because it's comfortable and satisfies childish needs, but it may not actually give you mature Emotional Comfort. Or perhaps you are escaping spending time with your family by working on your hobby. This may be your way of expressing your hostility. Whatever your reasons, when you become aware that you are not balancing your work, play and personal relationship, you must once again examine your feelings.

Emotional Maturity Helps You Fit Your Individual Make-Up

It is not at all necessary for us to have an outstanding position in the world of business, science, or the arts in order to achieve Emotional Comfort. It is within everyone's reach, but we all have our own individual patterns to fit, and we must not try to

fit a round peg into a square hole in an unconscious attempt to live up to standards originally imposed on us by someone else.

The television announcer delivering a commercial may say, in effect, "What's good for me is good for you," but nothing could be so diametrically opposed to the truth, where feelings are concerned. When we are emotionally mature, we are able to see where we fit the best, where we are happiest, and live accordingly, regardless of what other people think of our position. Many American boys' parents dream of his becoming president; but how many of the boys entertain the same dream or really have the ability for the job? That there are so many different professions and trades only reinforces the fact that we all vary in our capabilities, our intellectual capacities, our emotional needs, and our feelings.

13

You Can Be Your Own "Feelings Doctor"

YOU HAVE LEARNED PREVIOUSLY THAT SOUND DEVELOPMENT of your feelings at the correct time creates within you a feeling of inner security—of ability to cope with your life situations, come what may. If, however, you have not been fortunate enough to develop this inner fortitude in your early years, it does not mean that you are a "lost cause"; you always have powerful forces within yourself which can work for you in the future, even though they may have worked against you until now.

A little girl once asked her mother what kind of doctor I am. "He's a 'feelings doctor,'" the mother replied.

"What's that?" asked the youngster.

"It's a doctor for your feelings," was the answer. "When you have a headache and you can't get rid of it, you go to a doctor.

Well, when your feelings hurt you and you can't find the trouble, you see a psychoanalyst."

The main concern of a psychoanalyst, a "feelings doctor," is to help you to uncover, understand and develop fully the emotions which were stunted in you in childhood. A psychoanalyst may guide his patient toward better emotional development by helping him become more aware of his feelings—but only insofar as *he teaches the person to help himself* toward emotional growth. By bringing your unconscious feelings to the fore and learning the true facts about them, it is possible for you to become *your own "feelings doctor."* But you can do so only if you are willing to exert every effort toward learning about yourself, and only if you have already some foundation of inner strength.

Why You Must Have Ego Strength

Up to this point, for purposes of clarification, I may have made the psychoanalytic process seem quite simple and relatively painless. I want to stress, however, that bringing up your unconscious feelings is, in itself, not easy; and re-channeling the destructive ones is even more difficult. You will find yourself working constantly against your emotional resistance. This resistance is created by your unconscious hostilities and fears, by your desire to cling to your childish pleasures and security, and by your fear of exploring new and unknown territory within and outside yourself.

Most of us seek pleasure and avoid pain as much as possible. This is a cardinal point in any exploration of your mind, either by yourself or by a trained psychoanalyst. There is, therefore, resistance to emotional insight about yourself because it means you must take an active step toward growing up. Thus, new knowledge about yourself may become threatening or painful at first, rather than liberating and relieving, because it shakes the

foundation of the seemingly secure protection with which you have shielded yourself. Also, in hiding from yourself feelings you wished to avoid, you have covered them up and distorted them—sometimes in such an ingenious and complicated way as to obscure them from yourself. In removing these veils, you may become somewhat frightened or even hurt by seeing your real feelings—your hostility, aggressiveness, guilt, anxiety, and fear—exposed to view. This is where your Ego strength is essential—to help you face initial disillusionment about yourself and to help you go on toward uncovering, analyzing, and changing your feelings, in order to reconstruct your true personality.

Applying the Method of Self-Exploration and Self-Analysis

The following case illustrates the intricacies of the human mind and how the psychoanalytic method can unravel them. In order for you to utilize this case for your best advantage, you have to remember that the feelings which create your stumbling blocks are mostly unconscious. It is necessary for you, therefore, to look beneath the surface of the words you speak, to listen to the tone of your voice, and to observe your own mannerisms and behavior.*

I remember very well the first day Lydia T. walked into my office and sat down in front of me, with a gloomy look on her face.

"I don't know what I'm doing here," she said sulkily. "I really can't see what *you're* going to do for me! I don't think I have any

* I have marked with a number every stumbling block Lydia T. unconsciously manifested through what she said. Reread the "Specific Guide" in Chapter 11 and then see if you can identify these stumbling blocks. Compare your answers with the list of answers I have given at the end of this chapter. Where explanations appear within the text or where the stumbling blocks are very obvious ones, I have not marked them.

serious problems, [1] but my mother insisted that I come to you."

"If you thought I *could* help you," I asked her, "what would you wish for?"

"Oh," she answered, "what's the good of wishing? There are lots of things I'd like, but every time I try for them something stands in my way." [2]

Apparently, Lydia accepted defeat before having made every effort possible. Since she was very reluctant to say anything more about herself, I asked her why she had consented to her mother's urgent request that she come to me. Her visit was not of her own volition. She told me she thought I could help her with her mother who, in Lydia's mind, was really the one in need of psychoanalysis.

Only then did Lydia become more outspoken. She talked a great deal about what she felt was wrong with her mother, how domineering, opinionated, and over-bearing she was, and how little she permitted her family to live their own lives. [3]

But Lydia did not realize that, while she talked about her mother, she was actually giving me information about herself. For these were also *her own reactions*, regardless of how true a picture of her mother she may have given.

From the way this first interview went, we can already see how Lydia's resistance to treatment expressed itself. Although she was gloomy, depressed and rather resentful, she did not want to admit, even to herself, that she needed any help personally. [4] She used her mother as a means of avoiding her own problems. This happens frequently with people who need help but who are inwardly afraid to admit it and accept it.

Since Lydia was, for the moment, completely unaware of her own resistance, I asked her: "Why did your mother think you should come here?"

She hedged a bit, and then blurted out: "This is just another

example of how much my mother would like to rule my life! Here I am, twenty-five years old, and my mother still thinks she should choose my dates for me. In fact, I almost let her choose my husband! [5] I just broke an engagement with a fellow my mother selected. Mother just can't seem to understand that he was not for me! I had been going out with Martin, whom Mother thought was 'beneath' me. She kept insisting that I go out with other people and finally found someone she thought was suitable. Just to keep peace in the house, [6] I went out with him, and before I knew it, Mother had announced my engagement to Victor. At first, the wedding plans seemed kind of exciting. But suddenly I realized I didn't love Victor. It all happened so fast I didn't really have time to think. [7] When I saw what a mess I was in, I called Martin and started to see him again. Things weren't the same between us any more, though. Martin hinted I had too many problems and he didn't want to get involved in them. Then when Mother found out she raised an awful fuss. I told her I'd never go through with the marriage to Victor—that she could marry him herself, if she thought he was so nice! She always wants to have all the men around her, anyway!" [8]

"What made you realize you didn't love Victor?" I asked her.

"He got to be a bore, he fussed so much over me. He treated me as if I were an angel. He thought I was wonderful. [9] I couldn't take it any more!"

"Did you agree with your mother that Martin was 'beneath' you?"

"I went back to Martin because I thought he cared about me . . . But how did *I* feel about him? . . . I think inwardly I knew Mother was right, in a way, but I hated to admit it. [10] Having Martin was better than having no one." [11]

When Lydia's tirade subsided, I asked her: "Where was your father during this time?"

"My father!" she exploded again. "He never fought for anything in his life! My mother leads him around by the nose. I feel

sorry for him. He never sticks up for himself, and he certainly never took *my* part, either." [12]

At this point, Lydia began to cry. I waited awhile, until her tears abated. Then I asked her, "Where do *you* fit in this picture?"

"I don't *know* where I belong," she answered helplessly. [13]

"How do you feel *I* can help you, Miss T.?"

"I don't know," she sobbed. "I don't know what to do, myself." With this, she fell silent.

When nothing further was forthcoming, I asked her if she would like to come back and talk with me again. "Obviously, you are rather troubled," I told her, "and I think you should not put off talking with me or another psychoanalyst."

"I'll think it over," she said, "and let you know."

What did this first interview show us about Lydia T.?

We can see from this short episode that the salient point was Lydia's strong resentment and hostility toward her mother and her feeling of rejection by her father because of his lack of support.

Underlying this, however, was her feeling of helplessness and dependency. Hostility and dependency are two frequently interwoven stumbling blocks. Unconscious *feelings of dependency often result in open or concealed hostility* toward the person upon whom we feel dependent. It is important to be aware of this, since it occurs more often than we recognize. It frequently results in conscious or unconscious rebellious actions, which usually boomerang to harm ourselves further. Lydia, for example, could not simply tell her mother she didn't love Victor and couldn't marry him. Her submissiveness and resulting hostility were so strong that she had to reinforce her refusal to comply with spiteful behavior by resuming her relationship with Martin, although he did not satisfy her emotional needs. Unconsciously, she really wanted to hurt her mother for controlling her, but the end result was that Lydia hurt herself more. She

felt more rejected by everyone and was still not obtaining the Emotional Comfort she was seeking.

Obviously, Lydia could not be objective and therefore had too little insight into herself to be able to discern all these factors.

A few days later, Lydia telephoned to ask for another appointment. When I saw her again, she was more subdued but still cautious. She seemed to feel that all she would get from me was a lot of advice about "the right thing to do" and not much help, which was the feeling she had always got from her mother. Surmising her attitude from her guarded speech, I told her that the role of a psychoanalyst was not to *tell* her what to do but rather to help her find out what was right according to *her* emotional requirements, by helping her to know her real self. This surprised her, and she still seemed distrustful. She had unwittingly been conditioned to being told constantly what to do and how to behave. In fact, during subsequent sessions, she displayed hostility toward me when I refused to tell her what to do in a given situation, revealing that she had begun to rely on others for direction.

"You're just like my father!" she would say to me. "Whenever I need him, he's not there!"

"What would it mean to you to have me give you advice?"

"I guess it would mean you really care about me," she replied.

"But wouldn't I then be like your mother, if I gave you advice? And you don't seem very happy about it when your mother tells you what to do."

She thought about this for a while. "That never occurred to me," she said. "I really don't know."

I didn't press this point any further, since I knew it was too early for Lydia to understand this conflict in herself. I knew I had given her food for thought. Unconsciously, she wanted to be taken care of, but she felt this lack more from her father than from her mother.

During these past sessions, Lydia had talked at length about

herself. The only recollection she had of her very early childhood was of a funeral she thought she had witnessed. Whenever she envisioned it, she felt depressed, but she couldn't understand what it meant to her, although the vague image kept recurring at odd times. She did, however, remember a good deal of her youth, and these incidents she related in vivid detail.

Lydia recalled her eighteenth birthday party. Her parents had promised to go out for the evening so that she and her young friends could have the apartment to themselves. At the height of the evening, her mother appeared on the scene and was "shocked" to find the lights dimmed and all the couples "necking." She made a great fuss about it and ranted about how this was her home and she hardly expected it to be used for "such purposes." Lydia related how embarrassed she felt as she saw all her guests leaving, shortly thereafter. The feeling of having been humiliated before them was too strong for her. "After some time, I finally mustered the courage to face my friends again," she said, "but I no longer felt comfortable with them." [14]

It was during that session Lydia told me she felt her mother was jealous of her. Every time she had a date, her mother would come into the living room and stay there, monopolizing the conversation so that Lydia was unable to get a word in edgewise. Her mother always liked the boys Lydia didn't care for and objected to the ones Lydia enjoyed, so that Lydia felt her mother didn't want her to have a man at all. And yet, whenever she came home from a date and found her mother awake, she always felt a compulsion to recount to her mother the events of the evening, hinting at her numerous sexual affairs. [15]

It became apparent to me that Lydia and her mother tended to play on each other's sore spots. Lydia sensed intuitively how to make her mother jealous, [16] but she failed to recognize that she did so because she was, unconsciously, jealous of her mother, and wanted to strike back at her. [17] She felt the need to relate to her mother all the details of her dates because, uncon-

sciously, she wished to show her mother that she had the power to attract a man and have a good time with him, in contrast to her mother, who always complained that Lydia's father never took her anywhere. [18]

In later sessions Lydia talked more about her parents and their poor relationship with each other. They had married more for convenience than for love. At least, Lydia felt certain this was so, and indicated constantly, though not overtly, that she thought she could make a better wife to her father than her mother was. For example, Lydia would tell me, "Honestly, when she nags him, I don't see how he doesn't haul off and smack her! Sometimes, even when I know he's wrong, I take his part. It makes me feel like a sneak, but I wouldn't give my mother the satisfaction of agreeing with *her!*" [19]

"If you once let my mother think she's right," Lydia told me during another session, "she never lets you forget it! Then she always gives you the 'I told you so' business. When I was in my senior term of high school, I was very popular with the boys. My mother kept hounding me, telling me my studies were going to suffer and I'd never amount to anything if I didn't buckle down. Sure enough, as luck would have it, my math teacher didn't like me—she was a shriveled-up old maid, and I'm sure she was jealous of all my boyfriends. So Miss Johnson told me she wasn't going to pass me, and I couldn't graduate without math. [20]

"My mother had to come to school, and finally everything got straightened out. I took a special test and passed it. But I never heard the end of it at home. Mother carried on something fierce! She wanted me to go to the college she went to. I kept telling her I'd rather go to work, but she wouldn't hear of it. All her friends' kids were going on to college, and I know it hurt her pride to think of my not going. [21]

"Anyway, she was pretty surprised when I won the high school graduation medal for languages. So was I, I guess, and that made me decide college might be a good idea. [22]

"But my mind wasn't really on studying. Luckily, learning was pretty easy for me, so I didn't have to spend much time on my studies. [23] I had more time to myself than a lot of the other girls. In fact, I managed to date the boyfriends of some of my roommates when the girls were tied up with studying. [24]

"Everything was going fine until my junior year, when I met Ken. I was wild about him! That was my first experience with sex, and I couldn't stay away from him. Ken and I used to meet secretly and stay out late every night. Sometimes I didn't come back to the dorm at all. One of the girls used to cover up for me, but one night she slipped up, and the Dean found out about me and Ken. [25]

"So there I was—in a *real* mess this time! They wanted to expel me and called my father to school. I guess it's the only time I can remember he really came through for me. He tried everything he knew of, pulled every string he could, and finally they agreed to let me stay on probation. [26] But when Ken refused to see me any more, it threw me for a loop—even though I didn't let *him* know it! I couldn't face anyone after that. I felt everyone suspected what had happened and that, secretly, some of the girls were even glad. So I told my folks I wouldn't go on to get my degree, and this time they sensed that I meant it. [27] They didn't force me to continue. I left and got a job as a secretary."

It was interesting to note how Lydia retold this story—without much display of emotion. She told it in rather a tone of bravado, even seeming to brag somewhat about "getting away with something," like taking the boys away from the other girls, not having to study very hard, and having her parents called to school. When she remained silent, however, I sensed she had many feelings she was not talking about.

"What are you thinking now?" I asked her.

"It's funny, I haven't talked to anyone like this for a long time. I hate to think about it. It seems as if that's when I really got off on the wrong track."

"You said Ken refused to see you again, Miss T., and you felt terribly hurt. Why didn't you want to let Ken know it?"

"I do have my pride," she answered. "It's about the *only* thing I have left! Anyway, I really didn't want Ken the way he was—he was the studious type. I was the one who was always dragging him away from his studies to go out." [28]

"Then why were you so attracted to him, if he wasn't the 'man-about-town' you really liked?"

"Sex, Sex, SEX—what else mattered! That's what makes the world go 'round! I wish I didn't need it! It would make life so much easier—I could be happy with the boys my mother chooses for me, and we wouldn't always be fighting." [29]

A long pause followed. Lydia curled up on the couch. I recognized that at this point she half wanted to be helped and yet was afraid of saying any more, for fear of revealing too much of her feelings. I felt that plying her with questions now might make her withdraw into herself again. I waited silently.

Soon Lydia stirred and said, "Well, now you know how *awful* I am!"

"Why do you think that's *my* feeling about you?"

"Oh, it's not only *yours*," she replied in haste. "*Everybody* thinks it's awful to want sex—but they all grab at the chance to have it! Especially my mother! She's always telling me I'll never get married, 'carrying on' that way. But I'll bet if she had the guts she'd do the same thing I do. She's always making sly remarks about my father's lack of virility. She thinks she's kidding me with her low-cut dresses and trying to look younger than she is! Every time there's a man around you ought to see the change in her! She dances around like she's Sweet Sixteen! Dad must be blind not to see it—or else he just doesn't care. At least, he *acts* as if it doesn't bother him. And then, when the company's gone, she's back to nagging at him again. But no matter what she does, he takes it from her. Sometimes I wonder why he doesn't leave her."

Lydia spent many sessions like this, revealing her hostility toward her mother and her desire for her father—her unresolved Electra situation—without consciously being fully aware of the significance of what she was saying. During the following year, she brought up essential material from her early childhood.

She recalled that from the ages of four to eleven she was spanked and scolded frequently for having wet the bed at night. But she remembered, too, that she wasn't dry during the day either. Often she would not stop playing to go to the toilet, and before she knew it, she'd had an "accident."

"My mother was always furious when this happened," she related. "She'd screech at me, 'Why can't you be like your sister—'"

Lydia stopped abruptly and covered her mouth with her hand. Then she began, just as abruptly, to babble on quickly about an entirely different subject. After a few minutes, I stopped her and asked:

"What is it you really want to tell me?"

No answer.

It was evident that Lydia was frightened and perhaps needed some reassurance. I therefore said: "Of course, you know that whatever you tell me here, Miss T., remains within this office, just between you and me."

"Why do you always call me 'Miss'?" she asked irritably. "Why don't you call me 'Lydia'?"

"If that is what you would like, I'll be glad to, Lydia."

"You're just like my father," she complained. "I always have to make the first overtures before he warms up. I have to push him to get an answer out of him. Sometimes I feel as if I'm not reaching him at all." [30]

"Do you feel better now that I call you Lydia?"

"Well, I don't really feel very much like a 'Miss' with you. I feel more like 'little Lydia'—like the times when I was young and Daddy used to have more time for me. He seemed less shut

up within himself when I was a child—we used to have fun together . . .” Her voice trailed off, as if she were remembering something, but she said nothing more.

This last episode was a good indication. Her wanting our relationship to be less formal, more like a father-child situation, showed that Lydia was beginning to trust me. A positive emotional relationship—transference—had been established between us. I knew Lydia would be less afraid to answer questions, and that her psychoanalysis could progress on a surer footing.

“When do you think you stopped having fun with your father?”

“I can’t talk about it,” she replied. “In fact, I almost never dare to think about it any more. *No one* ever talks about it.”

“I’m sure it’s not sex, then, because you’ve talked a great deal about *that*, haven’t you?”

We both laughed. But then she fell silent again.

“Couldn’t I stop here today?” she pleaded.

“By all means,” I reassured her. “But I wish you would think about this: It’s the things we bury in us and want to hide from the world which really cause us pain and keep us from being happy. So, in the long run, we don’t truly succeed in hiding them—they show up in other ways.”

It wasn’t until a few sessions later that Lydia brought this up again.

“I’ve been thinking about what you told me the other day. I couldn’t talk then, because I felt I would be revealing a family secret. But I realize you’re right, that if I keep anything from you I’ll be defeating my own purpose . . .” A long pause followed; she was obviously struggling with her emotions. “It’s funny that you should have used the word ‘bury’ in your advice to me . . .”

Then she blurted out: “I didn’t tell you before, but I really *had* a sister once—she died when I was five. She was only sixteen herself. What an angel Ellie was! Everyone loved her, she was so

pretty and kind. I adored her—she was my idol. I used to follow her around everywhere, try on her clothes when I was playing, and make believe I was Ellie. I hoped I would be like her someday, when I grew up," she mused. "Huh! That's a laugh—look at me! I guess that's one *more* dream of mine that'll never come true!" [31]

She gave a little cynical, snorting laugh but went right on: "Then, one day, the whole world seemed to change. Ellie took sick suddenly, in the middle of the night, I think. All at once the whole house was in an uproar, filled with men in white coats—the kind my mother used to threaten me with when I wet the bed. She used to say they'd have to send me to the hospital if I didn't stop. . . . You know, I believe that's why I was afraid to come to you, at first. I half expected you to be wearing one of those white coats and tell me you'd have to send me away somewhere [32] . . . But I've gotten away from Ellie.

"When I asked what was wrong with her, they never really gave me a straight answer—something about pneumonia or trouble with her intestines, I don't know what, and I've never been able to find out . . . it's always been a bit of a mystery, very hush-hush . . . And then the next day, or maybe it was a few days, or a week . . . it's all so vague, I can't remember . . . Mother told me Ellie wasn't coming back any more, that she'd gone to stay with the other angels like herself. At first I didn't believe it, I thought Mother was just trying to scare me because I'd misbehaved. [33] But gradually I began to think it was true. They sent me away to stay at my aunt's house for a while. I ran away from there one day, but I don't know where I went or how they found me. I remember afterwards feeling terrified at times and hiding in a closet or a small room, hoping I would disappear. I was afraid Ellie would come to take me with her. I wanted to see her again, but I didn't want to go away where I couldn't get back again, [34] although I didn't feel happy anywhere, then. It seemed as if nobody wanted to speak

to me any more, and I felt as if I had done something wrong, but I didn't know what."

Lydia began to whimper and cry a little, like a hurt animal, but then she went on. "I have that feeling often. It comes back to me at odd times—that I've done something wrong but I don't know what. [35] I had the same feeling after Ellie died and I'd ask my father to play a game with me. His only answer would be, 'Don't bother me now.' So I didn't 'bother' him. But I thought, 'Next time *he* wants to play with *me*, I won't play.' [36] He was never like that before, though, and it puzzled me. But Ellie had been the apple of his eye, and I didn't realize how her death had affected him. He was even cold toward my mother . . . Funny, I never thought of it that way. I must have felt everyone thought it was *my* fault that Ellie died. [37] And I guess I was pretty angry at them, too. But it never hit me until now.

"I feel I'm angry at Ellie now. I never was aware of it before. But if she hadn't died, I feel everything would have been different." [38]

"Are you sure about that?" I asked.

"What do you mean by that? Sure about what?"

"About what you just said."

"Of course, I'm sure," she retorted. "Now I'm getting angry with you!"

"Why? Does it mean I'm not a good father to you because I don't answer your question?"

"No, it's not that!" she said petulantly. "It just makes me angry when you doubt my feelings." [39]

"Do you think, if you were sure of your own feelings, Lydia, that *my* doubts would affect you? Bear in mind that you've said sometimes you think your father is wrong but you won't admit it to your mother. Is it perhaps that the feelings you express are not as sincere as you would have them seem?"

"There you go, throwing back at me the things I've told you! [40] Sometimes you make me sorry I've told you *anything*!"

Then she quieted down. "Okay," she said. "You're right again—just like my mother—and I hate to admit it. [41] Like my father, too, though. He's always preoccupied with his own thoughts. But it's not exactly like my father—*your* thoughts are about *me*. I feel as if my father was always thinking about Ellie or my mother, *never* about *me*. It made me jealous. I felt I'd have to work twice as hard to get as much attention from him as Ellie did. You make me work too, but that's for myself. With my father, no matter how I tried, I felt the others got there before me." [42]

"Do you remember my question, Lydia?"

"How can I *help* but remember! I guess it would have been just the same."

"The same as what?" I asked.

"Must I spell it out for you?" she responded angrily.

"Not for me, but for *you*."

"I feel," she said, "it wouldn't have mattered much as far as the final outcome goes. I might not have been hit quite so hard if Ellie had lived, but I guess I would have still been just as jealous of her."

"You see," I said, "I wanted *you* to express what you felt, to verbalize your feelings. I could have told you this—and sooner; but it would not have been of as much value to you. Your resistance would have fought it. This way, it's a part of your own self-discovery—the only way you can help yourself to feel better. But it has to come when you're emotionally ready for it."

Of course, a great many other things had come out in our sessions together before Lydia was able to face these facts; I have given only the highlights here.

When Lydia began to accept some of her feelings about her sister, she became aware of the effect these feelings had had upon other facets of her personality. She began to understand her rebellion against being protected. While she wanted to be comforted and sheltered, any attempt by her parents to do so re-

minded her unconsciously that they were protecting her against further knowledge of "her part" in Ellie's death. This, then, merely made her feel more guilty and hostile toward them, since it touched on her original feelings of rejection and not belonging. And every time her mother pointed out that she was "doing something wrong," even though the advice may have been good, Lydia felt as if her "original sin" were being exposed.

While the *cause* of our own guilt feelings may not be as dramatic as Lydia's, the *effect* on our emotions—our total personality development—is equally strong. It tends to spread out in every direction, coloring all our behavior. And so it was, also, with Lydia.

With this first inkling of her hostility toward Ellie, Lydia began to open up more and was less frightened of her feelings. She recalled then her jealousy of Ellie's closeness with her father. In the evenings, especially, Ellie would talk with him while Lydia had to go to bed because she was so much younger. Feeling shut out, Lydia began to wet the bed. She said it was soothing—almost like masturbating. Her bed-wetting attracted the attention of her father, and she began secretly to look forward to the day when Ellie would go away to school so she, herself, could be with her father. It was therefore even a greater disappointment to her, after Ellie's death, to find that her father shut her out still more.

At this point, she felt, her hostility toward her sister had become unwieldy. For she knew she couldn't express it now that her sister was dead—"that wouldn't be nice," she told me—but her parents were still alive and she determined to make them suffer the way she had suffered. So she had rebelled against everything they wanted for her, to punish them. She lost sight of the reality that she was also punishing herself through her negative ways of getting attention. Her mother then became the target for her unconscious hostility, as Ellie had once been, because of her competition for her father's love. At the same time, however, the

possibility of winning this competition represented a threat to her, because of her guilt, so that she always managed to fall short of attaining her goal.

It must be made clear, however, that finding out about her unconscious hostility and guilt, accepting it, and feeling free was not an open, straight path for Lydia. Her feelings would fluctuate from wanting to face her hostility and guilt to refusing to see it at all, from feeling better about getting it off her chest to feeling deeply depressed about seeing this much-disliked side of herself. Sometimes she would feel free and out-going for a month or so and then lapse back into self-dislike and depression, even self-hatred. At times she felt hopeless and defeated, almost despondent. Then, when she reached some insight into an emotional stumbling block, she would feel content and go along on a plateau, thinking she had solved all her problems. As soon as signs of another stumbling block or remnants of an old one emerged in front of her, she would become a little discouraged and disappointed. Gradually, however, she learned that her depression and discouragement were almost a natural forerunner to further insight into herself, and it became less difficult for her to cope with her moods.

This is quite a common course in people who undergo psychoanalysis. It was only through working hard on her problems, keeping in mind what she learned about herself, reminding herself that she *could* change, and being able to forgive herself and others, that Lydia was able to make permanent progress in allowing her emotions to grow. While in the beginning of her psychoanalysis she was talking on a superficial level—about her anger against her mother—she had now moved to a deeper level of her feelings, toward an understanding of her true unconscious motivations for her hatred and her rebellious behavior. It was this understanding of her Unconscious which brought about her emotional growth. But such emotional growth took a long time.

It was interesting, therefore, to observe Lydia's growing emo-

tional insight into her hostility toward her sister. More interesting, however, was the way this insight developed, expanded, and unfolded, so that Lydia was eventually able to realize, emotionally, how her hostility and guilt feelings had permeated and affected every aspect of her personality. Again, I can give only the highlights here.

The feelings of her hostility against Ellie filled Lydia with so much revulsion that many sessions and months went by between her first recognition of this hostility and her final emotional acceptance of this fact. The initial opening of the insight, however, had given her the courage to examine incidents in the past which showed her jealousy and hostility toward Ellie. With each new and repeated awareness of it, she began to see how her declarations of "love" for Ellie had really been a cover-up for this hostility, which had previously been too painful for her to face. She had always had to be the "nice girl" her parents thought her sister was, in order not to lose ground with them. But her hostility and revengefulness had to come out—revealing itself in the "unconscious" things she did to bring anxiety to her parents, such as almost failing in school.

As a rule, when people too frequently and adamantly profess love for someone, one ought to be suspicious of it and question it. Why their need for convincing others of this love? Are they, perhaps, unconsciously trying to convince themselves? This was, in essence, what Lydia had done, until her psychoanalysis had progressed far enough to establish a strong positive emotional tie—transference—with me. For her to feel safe enough to express her unconscious feelings—in this case, her hostility toward her sister—she had to feel secure with me, in a way she had never felt with her own father. She had to feel that she was not going to lose out with me, as she felt she would have done at home.

This is one of the great difficulties in psychoanalysis, and even more so in self-exploration and self-analysis. In your self-explora-

tion you can talk only to yourself, or possibly to a very close friend. But there is no one person, in *social* situations, on whom you can throw off all your feelings, as you would on a screen, and still have them accept you and be there to support you without retaliating; such a loving and unselfish person would be rare, indeed. It is a psychoanalyst's function, however, to maintain this objective and, in a sense, impersonal attitude, so that the patient can "feel" without restraint. In working alone, therefore, you have to rely on yourself, although you can use your personal relationships to observe your personality, your behavior, and your reactions. You must, however, employ more caution in not acting out some of your emotions, recognizing that a social situation is quite different from a psychoanalytic one. This was a problem with which Lydia was confronted:

"I had a terrible dream last night," Lydia told me in one session. "I can't make head or tail of it, but I woke up from it with a shout. I don't want to talk about it; it gives me the shivers."

I kept quiet, as I usually did when I sensed she was wavering between resisting and exploring. After a long pause, she said, "I guess I have no choice . . ." But she did not continue. Then she hurled at me, "You really enjoy my discomfort, don't you?"

"Do you think I want to see you suffer?" I asked.

"Well, I don't see where I'm getting any better! . . . Oh, yes, some things have changed . . . but my affairs are still going strong, and I don't see where we're coming to any solution. I came in with this problem and it's still there. But it doesn't seem to bother *you* that I'm sleeping with all these men!"

"As your psychoanalyst, certainly I'm concerned about it, Lydia, especially since it disturbs *you* so much."

She interrupted me. "Oh, sure, 'as your psychoanalyst,'" she mocked. "What are you, a piece of stone? I lie here month after month pouring my heart out, and that's all you have to say! Why do you think I tell you about all these affairs?"

"Why do *you* think you do it?" I asked.

"So you'd know how I feel! I wanted to make you jealous! I'd like to feel you really care about *me!* . . . But I know that's impossible. You've got your family, and there's no place in your life for me."

"You see, Lydia," I replied, "you haven't been expressing enough of your feelings toward me in your sessions. Instead, you've been acting them out, and harming yourself more. That's what makes you feel I'm not helping you work out your sexual problem. But isn't your feeling toward me the same feeling you had toward your father? You said you felt he was always thinking about your sister or your mother but never took time to think about you."

"That's true," she said. "I felt he preferred them . . . it seems to me there was something like that in my dream last night . . . I was chosen Queen from among many beautiful girls. But while I was being bedecked with the crown and scepter, a prostitute entered the hall and had sexual intercourse with the King in front of me. I watched in horror, but I couldn't say a word to stop them. I fled from the hall in panic, the crown falling off my head as I ran. But when I got outside the palace, my way was blocked by a funeral procession. I couldn't get through. I kept asking who was dead, but no one answered me. When the casket passed me, I saw an ugly girl in it. I screamed, and that's when I awoke, still clutching the scepter."

It took some time before she could give any free associations. She simply said, "Some parts of the dream are quite clear, but other things I don't understand at all. Where shall I start?"

Knowing that she would have resistance against bringing up associations to the more obscure parts of the dream, I encouraged her to tell me first what she felt was clear in the dream.

"The scepter is obvious . . . phallic symbol . . . apparently I like to hold onto it . . . I want my father . . . I always felt he had strength, and when I was small and sat on his lap, I would imagine myself big and strong, too . . . I wanted to be

like him some day—a man like him . . . Mother always told me to play with my dolls but I preferred playing 'cops and robbers.' I liked being a tomboy, but Mother was against it . . . Now I understand the dream I had a couple of months ago, where a girl approached me and began making suggestive movements and I felt repelled. It was really myself, my own masculine tendencies that I try to cover up now. I always wear tailored clothes. I like them, and I get very angry if anyone asks why I don't wear frilly things—it upsets me. I feel more at ease in tailored clothing. I'm really quite active; I'm a 'do-er' . . . I hate passive people—but I don't think my father's always been passive . . . my mother made him that way . . . or was it after Ellie died?"

"I think you *are* active," I said. "That's the reason why you don't like passive people. But why are you so concerned about being active or passive, male or female? We're all a mixture of both traits. We've talked about that before. Why do you want to separate these traits so carefully?"

"I'm not sure. In a way, being so aggressive sometimes makes me wonder if I'm not a lesbian." Then she continued hastily: "No—with my rebellious nature I probably would have succumbed to it by now, so it must be something else."

"We all have homosexual leanings in us," I answered. "That doesn't mean that we will all indulge in homosexual practices. If we've resolved enough of our feelings, our sexual drive will be properly channeled toward the opposite sex. But if it isn't lesbianism in you, perhaps it's your rebelliousness that disturbs you. What makes you feel most rebellious, Lydia?"

"Weakness, I think. I never want anyone to think I'm weak, and I detest it in other people. I think that's what I felt was lacking in Ken. I feel that if people think you're weak they try to step on you; they can take things away from you, like taking candy from a baby. I guess that's really it . . . my sister always took my father away from me . . . even if he was playing with

me, the minute she entered the room his attention was distracted. I felt defenseless—as if my hands were tied—in these situations . . .”

“Is that the way you felt in your dream?” I asked.

“Yes, that’s exactly how I felt. Just like that. There was nothing I could do to put a halt to the turn of events. It made me angry and upset, hemmed in, but I didn’t dare say anything about the way I felt. I would just sort of run away—as I did in the dream . . . the feeling is coming back again . . . I can feel it right now . . .” She stopped suddenly, as if she were unable to speak.

“You said you felt ‘hemmed in.’ What comes to your mind when you say those words?” I asked.

“Hemmed in . . .,” she repeated several times, with difficulty. “Cut off . . . trapped . . . shut out . . . shut in, just like an invalid . . . sick and lonely, helpless and defenseless . . . cut off—that’s funny, now it seems sexual . . . it makes me think of being castrated . . . my masculinity was cut off . . . it’s a feeling of weakness . . . I was cut off from my father, my protection . . . it was almost like dying . . . I didn’t know where to turn . . . there was no one to help me . . . I felt blocked and trapped . . . I see my sister again . . . she blocked my way—just like the funeral procession . . . I can’t look . . . I killed the girl in the casket . . . horrible . . . when I woke up I roamed around the room, not knowing where I was . . . I wanted to run and hide . . .”

“From what?” I interrupted.

“I don’t know—everything, I guess. It was all such an ugly mess. The girl was ugly, and I felt ugly, too . . . I couldn’t stand myself.”

“Who was the girl, then?”

“Ellie. Who else . . .?”

“But you’ve told me many times that Ellie was very pretty.”

“In the dream she wasn’t, though . . . she was like a witch!”

A long pause followed, during which I said nothing. "But it's my dream, isn't it? *I* made her that way . . . yes, I guess I *wished* she'd been ugly—so I punished her by *making* her ugly."

"That was a wish fulfillment on your part, wasn't it? . . . You said you couldn't stand yourself. If you were fulfilling a wish, why did *you* feel so ugly? It seems to me you would have remained the most beautiful of all the girls, the Queen."

"I guess the Queen *was* myself. But I always felt they treated my sister like a Queen . . . I wanted to take her place away . . . but I couldn't accept it . . . The moment I lost my lover in the dream, I lost my crown too . . . That's just the way I felt as a child—when I lost my father I lost my place, my strength . . . I wanted to kill the King and the prostitute, but I lost my nerve . . . I was powerless . . . I think that's why I ran from the hall . . ."

"It seems obvious," I explained, "that when you feel hostile, the resultant guilt feelings make you feel powerless in a situation. But why did the funeral stop you, if you wanted to run away? In our dreams we can do anything we want to, provided that unconsciously we feel we have a right to do it. You *could* have dreamed that you passed through the procession. What made you stop?"

"It's true, I dreamed it, so I must have *wanted* to stop. But why? . . . why? why?—the most important word in the vocabulary, as you've told me so many times." A long pause followed, but I didn't prompt her. I wanted the rest to come from her, if at all possible. After a while, she continued:

"What did I see?" Again a long pause. "Something I had seen before . . . it must have been my sister's funeral . . . that's where I must have gone when I ran away from my aunt's house just after Ellie died . . . You see, I didn't believe my mother had told me the truth . . . I was too afraid to believe it. But when I really saw Ellie's funeral I felt I had lost the chance to make up to her for all the times I'd been angry at her. . . .

That's when I began to feel ugly and to hide in the closet . . . to cover up what I had felt towards Ellie. . . . I felt as if I had brought all this misery on Ellie and the whole family, with my jealousy and my anger. . . . But I never meant her to *die*! I *didn't* want her to die! All I wanted was a little love . . ."

With this, Lydia burst into tears; it took some time before she stopped sobbing. When finally she quieted down a bit, I asked her:

"Did you say you 'began to feel ugly'?"

"I did say that, didn't I? . . . That makes the dream a little clearer, now. The ugly girl in the casket and the ugly girl in myself were one and the same—a kind of condensation, isn't it?"

"Indeed, it is a condensation. Your dream shows that, in your Unconscious, you identified so strongly with your sister that you still see the two of you as one person—by dying she was cut off from your father, too, in your mind. As a child, you thought you had to be like her in order to be accepted. But this is not true, of course. You are a person in yourself, and you must learn to separate yourself from Ellie, if you want to build your own life according to *your* wishes and not someone else's. It may be that your wearing tailored rather than frilly clothes is, in a small way, your Unconscious protecting you, trying to make this separation. . . . This part of your dream, like most dreams, is certainly a piece of your childhood. . . . What are you thinking now?"

"I'm thinking of that funeral that kept haunting me. . . . Yes, I really *did* see Ellie's funeral. But I hadn't wanted to remember it. . . . Now it's like reliving the whole thing over again . . . it hurts terribly. I've never felt so alone and in need of support."

"I'll be here to support you," I reassured her. "But you'll have to stand on your own feet, too. I think you're afraid to realize your own strength—but you *are* much stronger now than you were as a child. You're on your way to relinquishing the child in you, but

you must recognize and want to do that. Most of us think it's easier to remain a child, but it isn't. It only seems that way because you had developed certain behavior patterns to fit yourself into your life situation. With your growing insight into yourself, you will realize in time that these habits don't bring you the Emotional Comfort you want. Can you see my point?"

"You're probably right," she answered. "But right now all I want to do is go home and sleep."

"What do you mean by sleep?" I asked.

"You're right," she laughed. "I want to be a child. Sleep would be oblivion—no responsibilities."

"You're right, too," I answered. "But I'll readily admit you've had enough for today."

Lydia was waiting impatiently—twenty minutes early—for her next session. She rushed in and, as she lay down on the couch, said hurriedly:

"I feel I have to talk to you."

"What is it?"

"I don't know how to say it. My head has been full of all the things we talked about in my last session. I was frightened when I left yesterday. Although it seemed as if a weight had been lifted, I felt I had nothing to hold onto. I almost called you to get an earlier appointment . . . but then I knew you would be busy, and I realized you were right—for that short time I could certainly stand on my own two feet. This morning I felt a little better. . . . But I've had two ideas in my mind. The first one was my relationship to my sister, my jealousy and anger toward her. In later years, I took this out on my mother, but she was only a scapegoat, in a sense, although in her own way she put pressures on me, too. I can see, though, how she had placed all her hopes in me, after Ellie died and my father withdrew from her as he did from me. I feel sorry for Mother; I think she's been lonely, too. I regret not having been able to see that before. I

might have done fewer things to hurt her and to compete with her."

"It's never too late to be kind, Lydia, if that is what you feel. But you must be sure that your motivation is truly out of love for your mother and not because you feel guilty. Otherwise, it will be just as detrimental to you. This is a frequent occurrence after emotional insight into one's hostile feelings. Many people feel so guilty that they bend over backwards to make up for all their past 'misdeeds.' So at this point you have to maintain all the awareness you have developed so far. . . . What was the second point you had in mind?"

"Yes, I'm aware of my guilt feelings," she said, ignoring my question, "and even though that may very well be my motivation, it makes me happy to realize that, for the first time in a long, long while I feel warm toward my mother." Then she went off on other tangents, and I could see she was resisting coming back to the second point she'd had in mind, so I asked her about it again.

"Oh, yes, it wasn't very important—something about the dream."

"If anyone tells me something in a dream is not important, I can usually be certain it *is* important to them. Perhaps you ought to talk about it instead of beating around the bush."

"I know we didn't interpret the dream."

"Yes, that's true. But we can't interpret a dream until we have *all* your free associations to it," I answered.

"To be perfectly honest, that was my second point. I wasn't too anxious to bring it up because I knew I'd have to give more associations, and yesterday's were painful enough! . . . But I really didn't understand the first part of the dream."

"If you don't have any free associations, please repeat that part aloud. That may help you," I answered.

"Part of it is clear. I wanted to be 'the best,' the Queen . . . and the King is obviously my father. But if it's Ellie who keeps

me from winning out, why do I see her as a prostitute and not as a Queen?"

"You can't understand it unless you have given your free associations to it. What comes to your mind in connection with 'a prostitute wins out'?" I asked her.

"It doesn't make any sense to me. A prostitute doesn't win out—she destroys herself. She sells herself, because she has strong sexual desires. I have strong sexual desires, too. Do you think the prostitute in the dream was I?"

"What are *your* feelings about it?" I asked.

"I have to admit there were times when I felt I would sell my soul just for a little love from my father."

"That's correct, and in your dream your Unconscious took the full step for you," I explained. "This is, as you know, the typical Electra situation. Every young child has, within normal limits, a desire for the parent of the opposite sex."

"Yes," she said, "and in my daily life I took the full step, too. All my numerous affairs were only a substitute, a way of satisfying my hunger for love from my father . . . but I never felt I succeeded. . . . No wonder sex never really satisfies me. Every time I have sexual relations with a man I want to leave immediately afterward and be alone—partly because I feel guilty and ill at ease in the situation, even though I want to be with him, and partly because I feel I can't please him when I have difficulty in reaching a climax. . . . I can never quite make it . . . there's always a barrier . . . and I usually masturbate afterwards. . . . Somehow it's like when I was a child. If I felt shut out from my father, I often wet the bed. I got attention from my father that way . . . but he was always so angry—he'd tell me my sister never did that . . . probably she didn't even masturbate, either! . . . But still, if I *was* the prostitute who never wins out, then how did I get the King in the dream?"

"What comes to your mind, then? Let your thoughts wander a

little. What's your first thought, for instance, when you say, 'There's always a barrier'?"

"Ellie, you mean? . . . No-o-o. No. Ellie was always so good."

"Did you listen to the tone of your voice when you said 'No-o-o' the first time?" I asked her. "You told me previously you thought Ellie was so good, but did I detect a note of hesitancy now?"

"I have said that, many times over. . . . It's such a long time ago. My father always said how good she was. But now it occurs to me I'm not sure I didn't just echo it to please him. . . . I'm not sure she really was so good. Didn't she ingratiate herself with my father? How else could he have loved *her* so much more than anyone else? I think she even tried to take Mother's place. And she succeeded, in a way. Because when *she* died my father withdrew from everyone—from my mother *and* myself. . . . Is it possible I built up a fantasy in my mind about Ellie's death—that because no one talked about it I imagined she 'destroyed herself' through her sexual feelings toward my father, somehow like I did? That would explain some of my fears in being sexually close to a man, too. . . . Yes, I think the prostitute is really Ellie. . . . Strange, I never would have thought of it without this dream . . . It's hard to accept, but I feel it's true . . . her feelings couldn't have been so different from mine."

"That is a good insight. I believe now you've been able to get a great deal out of your dream. Let us continue and see what the essential meaning is—the main feelings, or topics, in the dream."

"The main theme," Lydia answered, "is my feeling of not being able to get what I want. Even though I'm the Queen, I don't get the King. The second theme is that my sister always stands in my way—like the prostitute and the funeral procession."

"Precisely. This dream shows you are becoming *emotionally aware* of it. Do you see any significant connection between these two feelings?" I asked.

"It's *my* dream—I created it," she answered, "so it must be I

who put my sister in my own way, to stop me from getting what I want."

"That seems to be the main idea," I agreed. "However, you appear to be compelled to do so because gaining satisfaction represents an unconscious threat to you, aside from not feeling entitled to that gratification."

"It may have been true for you, as a youngster, that your sister did succeed where you were unable to, but you, like so many of us, have continued the habit into your adult life. Now that you see it so clearly, it will be easier for you to break the habit. You'll have to work hard on it, though, because it's been with you for so many years."

"Yes, I understand, but where do I go from here? How do I go about working on it?" she asked.

"When you set out after a goal, something you want very much, but find yourself feeling blocked in going after it, you have to remind yourself that you are no longer a child—now you *have* the strength to fight—and, secondly, that if you don't see every woman as a sister, other women will no longer stand in your way. Also, that you have in yourself qualities which may be different from Ellie's but which are, nevertheless, equally desirable. Of course, all this within realistic limits, in accordance with your emotional capacity."

"Yes, that's fine," she replied quickly, "but how do I recognize when I'm being realistic and when I'm just making up excuses for myself again?"

"It's hard for me to tell you in words, Lydia. But you will *feel* the difference. You'll *know* it, with a sureness coming from your own inner security and self-confidence. And if you make a mistake here and there, it's rarely irreparable. You'll learn through your emotions, because now you will feel free to have new experiences and to accept them. . . . But there were some finer points in your dream which I don't want you to overlook."

"More?" she exclaimed. "Goodness! I didn't know I had all that in me!"

"Goodness is exactly one of the points. The fact that you felt you *could* be chosen as Queen means you feel, unconsciously, that you *have* something good in you. And this will probably show up more and more, as your hostility and guilt feelings subside. This shows up, too, somewhat differently, in the last part of your free associations. You seem to think that Ellie gained your father's love through some magical scheming. It may very well have been, however, that in trying to compete with Ellie for the natural closeness she and your father had already developed and established before your birth, you may not have shown your true self but rather attempted to be a carbon copy of Ellie. If you had been able to show more of *your* true personality, perhaps you would have succeeded in being closer to him, too. And maybe you would have understood your mother better, the way you understand her now.

"Of course," I continued, "it is possible that a parent may show openly his preference for one child over another. In our interpersonal relationships we often love several people at the same time—but in different degrees, because of things in our emotional make-up which make us more attuned to one person than to another. But only in this sense is it important, now, whether your father loved Ellie more than you."

"You're right," she answered. "I realize it's time for me to look for a replacement for my father, in an adult relationship, where I see a man as an individual and not as my father. . . . Do you see any more in the dream?"

"Yes, but first I want to point out that your desire to find a substitute for your father in a mature way, your understanding of your mother, and your clearer view of Ellie all indicate that you are growing up—that you are maturing emotionally and leaving your childhood behind you. And a part of growing up is

not running away or rebelling or killing, as you wanted to do in the dream."

"Oh," she answered, "you mean I should face the situation and use what I have within myself before accepting defeat. Yes, I see now how changing my feelings can make a change in my actions and attitudes, for my own benefit. Now I see that the dream also showed my tendency to give up easily."

"What do you think makes you give up so easily, when it's something you want so much?" I asked her.

"I think I'd have felt more guilty toward Ellie if I got to be 'the best.' My feeling of not having the right to be 'the Queen' was too strong. I guess I'll have to work on that to overcome it."

"You mentioned one important thing here—and that is your guilt. In your free associations you said you wanted to kill Ellie and your father. Maybe you also wanted to kill yourself—that is, what you felt was 'bad' in you."

"I never liked myself," Lydia interrupted me. "Maybe it *was* the 'bad' things in me, maybe the sexual desires I had and disliked. It made me feel guilty about everything. . . ."

"There is no doubt that you have felt a great deal of guilt. This stems, basically, from having unconsciously directed toward others the hostility you felt against yourself. If you dislike yourself, it is impossible to like anyone else. Now that you see how and why these guilt feelings developed, you will find it easier to overcome them. *They* have really kept you from succeeding and from getting what you want."

From this point on, the remainder of Lydia's psychoanalysis was a matter of consolidating all that she had learned about herself and mobilizing her inner forces to work for her in a constructive way. As her hostility lessened, the structure of her Superego became more defined. Although her deep-rooted guilt feelings seemed to indicate a strongly-developed conscience, it was more hollow than solid. Because of its sensitivity it elicited guilt feelings too easily. With Lydia's increasing awareness of the causes of

her hostility and her growing healthy identification with her parents, her Superego became a more natural part of her psychic apparatus, responding more adequately than it had in previous situations. Thus, positive development of her Superego—she no longer felt so “wrong” all the time—brought also a strengthening of her own personality—her Ego—which reflected itself in her growing insight into her own inner weaknesses and an awareness of being able to stand on her own. In other words, by re-channeling the energy consumed by her feelings of hostility and guilt, she was able to express the innate and natural loving tendencies which lie within every person. (In the following chapter we shall deal with this in greater detail.) Only then did she feel free to develop and enjoy her own interests, to give and accept wholesome love, and to live a life that gave her emotional satisfaction.

Key to Stumbling Blocks
Unconsciously Manifested by Lydia T.

- [1] B-1b. Lack of realism
- [2] A-7. Feeling sorry for yourself and
B-4b. quick acceptance of defeat
- [3] A-5. Fear of asserting yourself and
B-1g. excessive hostility
- [4] B-1b. Lack of realism and
B-3b. refusal to accept help though needed
- [5] B-6a. Suggestibility
- [6] B-6a. Submissiveness
- [7] B-1b. Lack of realism,
B-1g. blaming others, and
B-7c. irresponsibility

- [8] *B-1a.* Jealousy
- [9] *A-2.* Under-estimation of yourself and
A-4. inability to accept praise
- [10] *B-7c.* Feeling of "getting away with something" and
B-9d. fear of admitting mistakes
- [11] *B-4b.* Fear of feeling deserted and helpless and
B-5a. inability to be left alone because of feeling unloved
- [12] *B-2d.* Contempt for others and
B-3a. feeling "no one ever helps me"
- [13] *B-3.* Wanting to be taken care of and
B-5a. feeling of not "belonging"
- [14] *B-5a.* Feeling of not "belonging"
- [15] *B-1d.* Bragging
- [16] *B-9b.* Sadism
- [17] *B-1g.* Revengefulness
- [18] *B-2b.* Having to be "the best,"
B-9b. sadism, and
B-10b. competitiveness with members of the same sex
- [19] *B-10a.* Hostility toward parent of same sex and
B-10b. competitiveness with parent of same sex
- [20] *A-7.* Feeling sorry for yourself—"I have no luck,"
B-1g. blaming others,
B-10a. hostility toward parent of same sex, and
B-10c. competitiveness with parent of same sex
- [21] *B-1g.* Rebelliousness and revengefulness
- [22] *B-1b.* Lack of realism—under-evaluation of your capabilities
and
B-6a. decisions based on other people's opinions—submissiveness
- [23] *B-7c.* Feeling of "getting away with something"
- [24] *B-2d.* Contempt for others,
B-7c. feeling of "getting away with something,"

- B-10a.* hostility toward members of same sex, and
- B-10b.* competitiveness with members of same sex
- [25] *B-1g.* Blaming others,
- B-7c.* feeling of "getting away with something,"
- B-7d.* unduly seeking pleasure and new thrills,
- B-9c.* compulsiveness, and
- B-10a.* excessive attachment to members of opposite sex
- [26] *B-3a.* Feeling of "no one ever helps me" and
- B-7c.* feeling of "getting away with something"
- [27] *B-1f.* Excessive pride,
- B-4b.* failure to meet situations, and
- B-10a.* excessive attachment to members of opposite sex
- [28] *B-1b.* Lack of realism,
- B-2a.* feeling of omnipotence,
- B-2e.* seeking attention, monopolizing situations, and
- B-5a.* need to be liked by everyone (even if you don't like them)
- [29] *B-1b.* Lack of realism
- [30] *B-10a.* Excessive attachment and hostility toward parent of same sex
- [31] *A-2.* Under-estimation of yourself and
- B-1b.* lack of realism about yourself
- [32] *A-5.* Fear of authority; fear of punishment
- [33] *B-5b.* Distrust of other people's motives toward you
- [34] *B-4b.* Fear of being deserted and helpless and
- B-5b.* fear of death
- [35] *B-5a.* Feeling of not "belonging" and
- B-5b.* excessive anxiety
- [36] *B-1g.* Revengefulness and
- B-10a.* excessive attachment to parent of opposite sex, with hostility through feeling rejected
- [37] *B-2a.* Feeling of omnipotence

- [38] *B-1g.* Blaming others
- [39] *B-1g.* Excessive resentment and hostility,
B-5a. easily offended; feeling of not being accepted, and
B-6a. decisions based on other people's judgment (leading
to uncertainty and indecision when your opinion is
challenged)
- [40] *B-5b.* Distrust of other people's motives toward you
- [41] *B-2c.* Self-righteousness and
B-9d. fear of admitting mistakes; need to be right
- [42] *A-3.* Feeling of unworthiness leading to masochism

14

How to Apply Your Knowledge to Yourself

LET ME REMIND YOU THAT LYDIA'S CASE IS AN INDIVIDUAL one, and not everything I have said about it can apply to you and to your specific problems. We all go through the same stages of development in childhood; but because of our different personality structures and our different family environments, our reactions and therefore our behavior patterns will vary widely. Thus, despite our basic psychological similarities, emotional stumbling blocks and their causes will be different for each of us. In our self-exploration and self-analysis, therefore, we must necessarily discern and unravel these problems in terms of our own individual development.

If you keep in mind intellectually, however, the general childhood stages of emotional development in relation to your own personal family environment and circumstances, you will reach a final emotional awareness of the effects these stages had in

causing your personal emotional difficulties. The following are additional general reminders.

1. *Not every problem is solvable through working directly on it.* For instance, Lydia's sexual problem could not be resolved merely by free associating about it. Before this symptom disappeared, she had to reach an emotional understanding of her entire relationship to her father and her inability to love anyone else fully.

2. *Stumbling blocks and insecurities do not begin suddenly.* They are always the result of early childhood experiences causing hostility and guilt. They often do not show up until later, when you are exposed to new stress and strain situations. For example, Lydia's impressions that her feeling of "not belonging" began after her birthday party, or that she "got off on the wrong track" after her affair with Ken in college were incorrect. These circumstances only stimulated feelings which had been instilled in her in childhood.

3. *Every stumbling block will show up in a repetitive pattern,* when stimulated by current emotional experiences which imitate the childhood experience that caused the stumbling block. Note, for instance, Lydia's recurring feeling of castration every time she loses a man; or her tendency to blame others for her misfortunes, as evidenced by "the teacher didn't like me," "things would have been different if Ellie hadn't died." This is her way of unconsciously avoiding responsibility for her own actions and of assuaging her guilt feelings.

4. *We often direct our hostility toward a person or persons who are not the true underlying cause of our hostility and guilt feelings,* through fear of facing these feelings all at once. In psychoanalysis, therefore, you move in a gradual progression from a superficial, more conscious level to a deeper, unconscious one, arriving finally at the hostility against yourself—self-hatred. As you saw, Lydia directed her hostility first toward her mother and to a lesser degree toward her father, then toward Ellie, and fi-

nally she became aware that this was hostility primarily toward herself—all of which caused her guilt feelings.

5. *Frequently, we project our own feelings onto other people and assume that they react exactly as we do.* At times, we may be correct and see in another person feelings and reactions similar to the ones we dislike in ourselves. But this cannot be followed as a rule of thumb. Lydia assumed, because she herself was jealous of other women who attracted men, that her "old maid" high-school teacher was jealous of the boy friends Lydia had.

How Long Does Self-Exploration and Self-Analysis Take?

You may now ask, "How long did Lydia's psychoanalysis take, before she began to see some improvement in her feelings and behavior?" It took approximately one to one-and-a-half years before she saw an appreciable lessening of her hostilities and anxieties. It took still another year to uncover and gain emotional insight into more of her deeper guilt feelings and self-hatred. Another year was necessary for her to bring about a change in these feelings and acquire a new and lasting emotional outlook. During this time, Lydia had an average of four sessions a week, lasting from forty-five to fifty minutes each.

Of course, not everyone has a case as complicated as Lydia's; your problems may be more superficial. In view of the variety of each one's problems, and the varying degrees of resistance, it is difficult to make any definite predictions, first, as to how long you should work by yourself before deciding whether or not you are making progress and, second, how long your self-exploration and self-analysis will take.

In exceptional cases, where during the first three months you have not recalled any of your dreams to help you in your self-exploration, you may wait two or three months longer. As a

general rule, however, if you are working by yourself—and provided you are devoting time to it every day—you should not allow more than one to three months to elapse in order for you to judge whether you are able to grasp and employ the *methods of self-exploration*. This does not mean that you will necessarily see signs of change in yourself (sometimes there may be temporary improvement or accentuation of the symptoms), but only that you understand how to go about probing into your problems.

Self-exploration differs from self-analysis and psychoanalysis in that it means uncovering and understanding your unconscious feelings—the initial process in psychoanalysis. The tying together of all that you learn about yourself, with emotional understanding of it, and the beneficial application of this knowledge for purposes of *permanent personality change* is the *total* accomplishment of psychoanalysis. The aim of your self-analysis should be to achieve emotional maturity, through settling permanently your inner conflicts which prevent you from living your life fully and reaching Emotional Comfort.

It is difficult to assess how long your self-exploration and self-analysis will take. If you are able to explore into yourself every day for a half-hour or an hour, and you progress according to the methods and the signs I have outlined here, you will gradually be able to see positive changes and improvement in yourself.

If this seems a long time to you, let me remind you that even professional psychoanalysis takes a long time—in general, a psychoanalyst is happy if he can discharge a patient after two-and-a-half years; usually, he counts on a period of three to five years of treatment. This may seem less startling or frightening when you stop to realize that you are constantly growing—“germinating,” in a sense—during these exploring years and also that you have spent many more years in suppressing and repressing your feelings, in “fixing” your negative and deviant patterns of thought

and behavior. With these facts taken into consideration, the time for the cure is relatively short.

*When Should You Seek Professional
Psychoanalytic Help?*

Lydia might have been able to work out or lessen some of her surface symptoms—her rebelliousness, for example—through using self-explorative methods. Because of her own emotional resistance, however, she probably would not have been able to touch upon her basic and deep-seated emotional problem—her guilt and self-hatred. She would have been too frightened to face this alone, much less to cope with it if it came to her consciousness.

Thus, we may infer that not everyone with emotional conflicts can successfully use the methods of self-exploration and self-analysis to the extent of accomplishing the lasting and over-all changes which Lydia achieved with professional help. The usefulness of your self-exploration and self-analysis depends, to a large extent, on (a) how deep-rooted your conflicts are, (b) the degree of your resistance, and (c) the goal you have in mind—whether you wish permanently to settle your conflicts or prefer to have temporary respite from the anxiety they cause you.

In attempting to use these methods, therefore, you may come close to some deeper unconscious levels which make you feel less capable of understanding and working out your own emotional problems than you once thought you were. You may, for instance, uncover one or more stumbling blocks which stump you, or even upset you, so that you cannot reach a full understanding of them and their causes. If you feel you want to delve deeper into them and if, after having sought your own counsel, you still feel unable to proceed, this is the time to seek professional help without delay. You should not put off doing so, because this is

a time when it is easy to lose whatever progress you have already made in working on your own, and is also the stage when professional help can most readily guide you toward greater progress.

¶ When Arthur, twenty-nine years old, first came to see me, he had already developed a good deal of insight into his emotions, and he functioned rather well in his daily life. He was bright and capable in his profession, but he found that when completion of an assignment required working on details he became unduly irritated. He could devise a complicated, intricate plan and direct his two assistants in compiling the details. But if they gave him any extraneous material to work out himself, he would become exceedingly annoyed.

"I don't like details," Arthur told me. "I never did like small things."

"What do you mean by 'small' things?" I asked.

He looked up, startled. "Did I say 'small' things? I really meant to say 'petty' things. 'Small' means something else to me—insignificant. I think people who are built small seem insignificant. . . . My mother used to force food on me. She'd always threaten that if I didn't eat I'd be so small no one would notice me. Somehow I got the idea, then, that if I ate big things they'd make me big, and if I ate small things I'd be small. To this day, I can't eat peas and mashed potatoes."

"What's wrong with peas and mashed potatoes?" I queried.

"Well, the whole thing got to be an obsession with me. I'd devour the meat and potatoes, but I hated things like green peas and always left them over. Mother'd get angry, but after a while she stopped serving them—until one day I noticed she had mashed the potatoes, and they looked greenish. I discovered she had mashed the peas in with them, so I couldn't separate them. It made me furious, and I refused to eat anything for a while, though I was still scared that I wouldn't grow up. . . . But I seem to have got far away from my work, which is really what's troubling me. . . . I—"

"Not at all," I interrupted him. "What you haven't realized is

that your eating habits are intimately connected with your working habits. In some way, the details of your assignments are associated in your mind with the green peas. If you do the big, over-all job, people will notice you, you'll be significant in their eyes. But to you, working on the small things—the green peas—means being unimportant, unrecognized. And so, when you're forced to work on details you feel contemptuous of yourself."

"That does ring a bell, in a way," he answered. "When my assistants don't work out the details properly and I have to re-do them, I feel as if they've 'put one over on me,' much as I did when my mother mashed the peas into the potatoes."

This excerpt from an actual case history has direct bearing upon the advantages of professional psychoanalytic help. Had I not noticed the word "small," Arthur might never have realized the connection between his eating and working habits.

The jokes about a psychoanalyst doing nothing but listening are not justified. He is not only listening to you and watching every movement and expression, but he is also tying together everything you are saying and have said. He knows, too, when to lead you away from something you are not ready to face and when to bring it up again. These are extremely difficult, sometimes impossible tasks for anyone to accomplish alone and therefore often require the experienced assistance of a psychoanalyst, who has years of training in practicing the correct methods.

Problems Too Serious to Be Worked On Without Professional Help

In the following list, you will find signs and symptoms which are too serious and deep-rooted for any person to work out, even in a small way, by himself.

1. Difficulty in performing your daily tasks, without any apparent reason and to such a degree that your normal routine of living is interfered with.
2. Acute or prolonged mental depression; feeling of failure or hopelessness; prolonged difficulty in sleeping at night; frequent nightmares; fainting or crying spells; suicidal thoughts.
3. Frequent uncontrollable hateful and angry outbursts; uncontrollable aggressiveness or submissiveness, without regard to reality.
4. Extreme mental depression followed by elation and hyperactivity-moodswings.
5. Continued feeling of anxiety or guilt.
6. Excessive fears, such as dread of being locked in (claustrophobia), fear of high places (acrophobia), fear of traveling (hophobia), dread of open places (agoraphobia), that are out of proportion to the situation.
7. Hallucinations or delusions. Constant suspiciousness of other people's motives toward you, unrelated to reality: continued feeling that "people are after me"; feeling of being treated badly by others; fear of being harmed; hearing noises or voices from people you do not see; smelling bad odors or poisonous gases—not substantiated by fact; disorientation as to time and space; confusion about your own identity.
8. Obsessions and compulsions: repeating the same thoughts over and over again in your mind; carrying out the same actions uncontrollably, such as hand-washing, dressing, or door-closing; inability to understand repetition of failures.
9. Chronic alcoholism.
10. Homosexuality accompanied by despair and depression.
11. Antisocial activities.

Many people will, in times of stress, exhibit some of these signs for a short while. With the exception of delusions and hallucinations and paranoid ideas, these symptoms may, if in a mild degree and not recurrent, be considered "normal." But if you have any of the above-mentioned signs for a long time and you cannot

cope with them, you should seek psychiatric or psychoanalytic help immediately and not try to work on them yourself.

What Are the Vague Signs of Emotional Upset?

It is easy to recognize a man who is angry, a man filled with hatred, a raving maniac, or a person who is deeply depressed and despondent. It is much more difficult, however, to recognize subtle signs of emotional troubles—general restlessness, a slight anxiety, or a faint depression. But these symptoms may be warning signals of a conflict going on within you. You may not even be aware, however, of your anxious feelings; or you may cast them aside lightly by telling yourself “this will pass” or by keeping constantly busy. The reason you become engrossed in things outside yourself and ignore these twinges is that, unconsciously, you want to avoid recognizing that you have emotional problems or anxieties which are bothering you. The following are some of the more subtle indications of emotional upset:

1. Forgetting frequently; carrying out tasks erroneously; difficulty in concentrating.
2. Feeling of general boredom, fatigue, or mild depression accompanied by decreased mental and physical activity (not attributable to organic causes).
3. Constant nervous giggling or hysterical laughter; excessive sweating; day-dreaming; “butterflies” in the stomach; nausea and/or indigestion; loss of appetite; frequent eating “binges”; chronic constipation or irregular elimination; frequent diarrhea or urination; irregular or painful menstrual periods in women; insomnia; excessive need for sleep (provided, of course, these physical symptoms are not attributable to organic causes).
4. Speech manifestations such as stuttering or stammering, hoarseness, rapidity or hesitancy in speaking, frequent slips of

the tongue, loud or almost inaudible speech, annoyance at being interrupted while talking.

5. Facial or other physical tics; nervous motions of the hands; foot-tapping; finger-drumming; floor-pacing.

6. Undue preoccupation and "escaping" with amusements; excessive gambling.

7. Hyper-activity; inability to relax; difficulty in coordinating your ability with your ambitions.

8. Lack of sexual potency in younger people; inability to achieve complete orgasm (particularly in younger people).

If you have only one of these symptoms, it may not mean much. But if you have a *combination* of several of these signs and they have persisted for some time, you ought to be aware that these are surface symptoms of emotional discomfort.

It will be difficult to attack these symptoms, in themselves, to determine their causes; but it might help to observe the times when they appear and what circumstances or thoughts may have precipitated them. When you have been able to come to some reasonably accurate conclusion about these surface causes, you can then proceed to follow through from there by using the methods of self-exploration outlined for you previously.

Common Misconceptions About Psychoanalysis

Many people are under the mistaken impression that psychiatry and psychoanalysis are concerned only with sex and sexual desires. Let me say here that Freud did not invent sex; it existed long before he came into being. People believe that "if you have a neurosis you are sexually frustrated: have an outlet for your sexual desires and your neurosis will disappear." Nothing could be farther from the truth. A neurosis does not arise from frustrated sexual desires as such; it is an emotional disturbance, irre-

spective of cause, evolving from a conflict between sexual drive and other instincts. If the conflict is not resolved, the neurosis will continue.

It has also been stated frequently by uninformed people that undergoing psychoanalysis "destroys" or detracts from a person's talent. Certainly this is not true. Psychoanalysis tries to free a person from inhibiting his feelings, including his creative ones, so that he can express himself more fully in the field of his own choosing. When an artist has more feelings and more energy, he has more to work with and wants to give more. But he now creates primarily for his own satisfaction in doing so, plus the enjoyment he can thereby give to others, rather than from a pressing need for recognition from external sources. Thus, a talented man who has been psychoanalyzed or who is successful in his own self-exploration will become even more prolific in his art and develop his *responsibility* for himself and others.

Psychoanalysis can help many people, but not all. We have patients suffering and dying every day from various physical ailments, and some minds must inevitably be lost to us. The majority of emotionally troubled people, however, can be almost wholly rehabilitated.

A great deal depends upon the depth and degree of the emotional problem, the length of time the disturbance has existed (not merely from the point when it became obvious but also the time preceding its more overt manifestations), and the strength of the individual's motivation to achieve Emotional Comfort.

Psychoanalysis is not a panacea for everything. It will not make you into a genius if you are not one, nor will it magically transform you into a totally new person. Neither does it make you "adjust" by learning to like the emotional difficulties which trouble you.

Psychoanalysis does, however, help many people suffering from emotional disturbances by changing their feelings and thereby bringing them to a more realistic appraisal of themselves

and their own life situation. This then would be your goal also in being your own "feelings doctor."

Now You're on Your Own

You have learned in this chapter the kind of questions to ask yourself in practicing self-exploration, where to look for deeper meanings than your surface words and actions reveal. You have seen how to proceed from a superficial level of feeling to your deeper emotions, and how to uncover and tie in your various childhood fantasies and feelings with those of your present life in order to unravel the complexities of your mind.

You have learned that it is particularly your unconscious hostility and resulting guilt which cause most of your emotional upheaval and which are always a serious barrier to your reaching Emotional Maturity.

When you have studied Lydia's case thoroughly, observing carefully the type of questions and the seemingly small points which are picked up for further probing, you will be able to try your hand at being your own "feelings doctor," with a view toward learning to help yourself resolve your emotional conflicts.

You have also seen how successful work on yourself can bring out your loving tendencies. In the next chapter, you will learn more of the signs of your own love feelings and how love, properly channeled and combined with other essential elements in your personality make-up, can help you enrich your life and find Emotional Comfort.

15

Love Has Many Outlets

LOVE IS A VITAL ELEMENT WITHIN EACH OF US. IT IS PART OF our libido—our energy and freedom—a beautiful, wild, charging, happy, exuberant force. But merely being able to feel love is not sufficient. Only when we are at peace with our intellect and our healthy emotions can love bring us a sense of inner unity. For love is positive emotion carried into positive action.

When we love fully, we sense our own relationship to the universe. We accept and enjoy life, feel that everything has meaning for us: human relationships, work, play; nature, poetry, music, art. We feel completely at one with ourself and the world and hence are free to act and to experience. We know we have something to give, that we *want* to give, and that the world, in turn, has something to give to us.

Our capacity to love in an adult way, to give and receive without constraint, is therefore equivalent to our emotional ma-

turity. For then we not only free all our psychic forces but also employ them actively in our striving for Emotional Comfort.

Different Forms of Love Co-Exist

Genuine love is a boundless emotion. The love you feel for one person does not obliterate or negate, though it may at times overshadow, your love for another. Loving a parent does not impede your loving a brother or a friend, a fellow-worker or a countryman. Nor does it detract from your love for your mate. The essential feelings are the same toward each of them; only the degree varies. But all your love relationships exist simultaneously as dimensions of your total love capacity.

In a certain sense, however, because of man's inherent nature, the love you have for your mate is a composite of the feelings you have had for parents, siblings, and friends. Therefore, it transcends all other love bonds.

Love in Action

Genuine love *begins* with understanding and accepting yourself. You willingly and cheerfully assume the responsibilities of taking care of yourself because it brings you a sense of fulfillment. You have respect for your capabilities and compassion for your faults. Although you do not demand perfection of yourself, neither do you pamper yourself; your efforts are toward doing constructive things which will bring out and utilize the best within you.

When you love and appreciate yourself in this way, you appreciate others similarly. You have *natural* good manners. Your love is not confined to one or two specific people but reaches toward everyone. Good manners are not a prescribed course of behavior

you learn by rote from an etiquette book, a veneer that may rub off when the surface is scratched. Genuine good manners reflect your attitudes and feelings; they stem from innate consideration and kindness toward yourself and others.

Hence, when you love a person you do not try to smother or possess him or them or make him bend to your will. You have a sincere desire to go out of your way to do things for him, to care for him, to promote his feeling of security, and yet leave him free to act independently, to be himself. You express this through affection, tenderness, loyalty, sympathy, understanding, help—all a part of giving.

To love is to establish a positive emotional tie between yourself and another person or persons. A mutual transference of feelings takes place, forming an invisible but nevertheless concrete bond between you. Thus friendship, which is based on mutual honesty, regard, admiration, common interests, and experiences, is a basic element in all genuine love. Because you participate emotionally as well as intellectually, you learn to know and understand others as you do yourself. You are able to put yourself in someone else's position, *feel with* him, understand his emotions as if they were your own. There is empathy between you. In a sense you belong to each other. This identification is an outgrowth of the original childhood identification with parents and/or siblings (personality reactions stemming particularly from the Oedipus or Electra situation which consequently imparts a trace of sexuality to every close friendship). And it is the healthy identification which stimulates a mutual give-and-take.

The sublime in genuine giving is without forethought of "What will this get me?" Its purpose is self-fulfillment, in that true giving automatically reaps its own rewards. It is like the heart. A normal heart does not hesitate and ask, "Shall I beat again?" It beats because it must; it has no other choice. But with each successive beat it brings a return of new, fresh blood. So, giving is the life-blood of love. It replenishes itself.

To act spontaneously, freely, and wholeheartedly, without fear and without expectation of return, as the heart does, would of course be the ultimate in emotional maturity. A mother's selfless love for her infant might be considered approaching this ideal state. But because we are human we cannot give endlessly without feeling "cheated." It is only natural to expect some return, although we may not stipulate the form it should take or demand that it equal what we have given.

And, by reason of our humanness, neither can we always love everyone. Even those dearest to us will sometimes arouse our hostility and anger. But expressing resentment or jealousy toward another does not mean that our love for him is any less real or that we reject him as a person totally unacceptable to us. It is again a question of the degree to which our love outweighs our negative emotions.

It should be stressed also that to have some fears can be realistic and essential to our self-protection. We must recognize when we are in real danger of harm and, for instance, dodge an oncoming automobile or avoid disclosing personal matters to a malicious person. Similarly, it is necessary sometimes to express anger or use force because this is the only language some people understand or because a situation calls for immediate action which does not permit time for explanation. But being able to determine when anger is constructive means learning to distinguish between hostility due to immature feelings of frustration or fear, and anger based on realism.

The reasonably mature person understands that occasional displays of negative emotions are not an indication that he does not love, and he therefore neither sacrifices himself on the altar of martyrdom nor believes that he can love "in his own way." Because he grasps the essential principles of genuine love—helping another develop freely according to *his own individual nature*—he knows instinctively *how* to give, so that he will also receive.

Healthy love, then, becomes one of your most important emo-

tional guides. When combined with your other important life guides—emotional wisdom, experiences, intuition, intellect, and life goals—love becomes a vital factor in leading you to true Emotional Comfort. For genuine love propels your mind into constructive, worthwhile relationships and activities which help you achieve a feeling of well-being.

Falling in Love

When we fall in love with someone, we feel we have found our "missing half." For he is usually the personification of all the thoughts, ideals, and emotions we have dreamed of and hoped for. He is, technically speaking, the epitome of our conscious or unconscious Ego ideal—someone whose personality traits complement our own. This is why falling in love gives us a feeling of being new-born. We are overcome by a power which makes us happy, and which drives us toward higher aims. We have a sense of fulfillment and completion.

You may meet someone and not speak a word. Only glances are exchanged. But there is an immediate sensation of affinity, something of a chemical reaction almost like electricity, eliciting strong responses.

The dynamic attraction of this "love at first sight" is based upon deep psychological and biological urges and desires of which you are seldom aware and often cannot explain. They go far back into your childhood memories, frequently long-forgotten. A father, brother, or uncle whom you admired; a mother, aunt, or sister you idealized; or even a friend you looked up to—anyone who made a lasting impression upon you. Perhaps they gave you more attention, of a kind that was especially pleasing to you as a child. You identified with that person. Such identification often prompts us to say, "I have a feeling we've met before." In a sense you have. For the conscious remnants now ap-

pear, to some extent, in the form of qualities you find attractive in another: physical appearance (height, stature, coloring), scent, touch, intelligence of expression, laughter, tone of voice, and many other characteristics.

These traits are basically sexual in nature, because they appeal to the senses. But such attraction is by no means proof of real love or the criterion for a lasting relationship. True love is a mixture of the sexual and Ego-preserving instincts, an attunement of body and mind within which we can satisfy both psychological and biological needs.)

True Love vs. Infatuation

In the words of Shakespeare:

. . . Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! It is an ever-fixèd mark,
That looks on tempests and is never shaken;
. . . Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom . . .

True love manifests itself in a psychic bond between two people, in which sexual relations play an important, though not a total role. It is tender and encompasses mutual affection, admiration, sympathy, and understanding. These are the enduring ties which long outlive our physical attractiveness and sexual potency. Healthy love seeks realistic fulfillment and gratification for both the lover and the loved one. While each retains his indi-

viduality, both are eager to share everything mutually, to take on responsibility in order to make each other happy. The feeling is, "I want him to have what I have because he is part of me." There is a union of mind, spirit, and body.

"Love at times takes the form of a mild psychosis," Freud once said. What he referred to are the infatuations which we see in many people who claim they have "fallen in love." Often we hear someone say, "I know he's no good for me, but I can't tear myself away." The lover complains about the faults but finds himself so incapable of breaking the attachment that he must concentrate on and magnify the beauty of the rose, ignoring the prick of its thorns. So completely does the feeling of "love" occupy the person's mind, that all *realistic concepts* of the beloved one vanish. Their good qualities are exaggerated, while their less appealing ones are disregarded. He may discover her to be jealous, over-demanding, or lying; she may discover him to be moody, inconsiderate, or brutal. But these manifestations are never considered by the lover to be faults or personality disturbances. Instead, they are rationalized and excused.

Men with normally developed feelings are immune to women who are cold and aggressive; and emotionally normal women find no attraction in men who are not tender.

Should such an attraction occur, the person is suffering from a condition rooted in unrealized wishes for self-torture (masochism) and unconsciously seeks a sadistic lover, someone who will hurt him. These are unhealthy attachments or infatuations, rather than genuine love.

Often two people are drawn to each other sexually, or because the lover becomes fascinated by his loved one's manner of walking, talking, or dressing, or intellectual knowledge.

We saw this situation in the case of Lydia. Her search for a protecting father was so desperate that she chose men according to this attribute alone, often imbuing them with qualities they did not have and losing sight of any realistic evaluation of their

personality. In other words, her "love" was really her *need* and therefore could only be transient.

Passions of Love

As Nietzsche said, "Love is like having a fever." Others have likened it to a trance, or the dreamy condition experienced under morphine or opium. This is what frequently happens when we fall in love. Sometimes it begins acutely, bursting into bloom "at first sight." Or it may develop gradually, out of long association during which both people were not aware of their deeper feelings toward each other. Its acute form, being "struck by lightning," is more usual; but both forms bring to the couple a sensation of strangeness, a feeling that "something new has been added." They become absorbed, sometimes almost consumed, by their passion—the extreme emotion of their love feelings—and are unable to control it.

The men at the Elks want to know what's the matter with Willie. He hasn't been to a luncheon meeting or a poker game in weeks. In fact, he hasn't stayed around the club at all. No more rough stuff down at the poolroom for him, either. Now he comes home from the garage, scrubs himself within an inch of his life, and off he goes—but not to the poolroom! For Margie is waiting impatiently for him. But she needn't be anxious—you couldn't drag him away. All his thoughts and feelings center around Margie. He can't wait to see her, to tell her all the plans he has for both of them. And he can hardly bear to leave her at the end of the evening.

We find these passions of love particularly in youngsters and adolescents. They are on the one hand self-occupied and at the same time idealistic and selfless. They are anxious to change all their bad habits overnight to make themselves more acceptable;

they want to provide every conceivable comfort for their beloved one, even to the extreme of self-sacrifice.

While we can say that such passionate feelings in adults may well be the earmarks of an emotionally immature person, these strong feelings may also be present, though on a more realistic basis, in well-adjusted people. The latter, however, will not remain long in this hyper-elation. Regaining their emotional equilibrium, they are able to determine quickly whether they have idealized their beloved because of an immature need, whether they are trying to change themselves into something they cannot and do not want to be, and whether they are making sacrifices out of genuine desire. They may then come out of the fever wondering, "What did I ever see in her?" and extricate themselves from the situation before too much time has elapsed. But if they find there is a sound basis for their love, they are capable of developing the relationship to healthy fulfillment.

Sublimating Your Love

Sometimes, rejected by the one we love, we may wish to end our life. Normally, though, these suicidal thoughts take a passive form—that of withdrawal from all activity. We become preoccupied with the memory of our beloved one. We feel miserable, filled with self-pity, as if the world had come to an end. We think of the places we used to go with our lover, the songs we used to hum together, and keep dwelling on them. In a brief moment of impulsiveness, we're tempted to call her—but no, that would be hopeless. All is over. All sorts of ideas occur to us—thoughts of vengeance, or becoming a hero. In our fantasy, we plan an outstanding deed which must attract her attention to us and which will show her the superior qualities she is missing out on. We go through innumerable imaginings and mental gyra-

tions. Then suddenly everything seems hopeless again, and we succumb once more to our depression.

Of course, it is natural to feel hurt over lost love, to miss the closeness of the relationship. But the mature person avoids wallowing in his misery. Should he feel that rejection of his love by one person makes him totally undesirable, unworthy of having *anyone* love him, he recognizes that such ideas stem from his own feelings about himself and knows he must work to eliminate these self-destructive thoughts. To help himself out of the depression, he tries to become interested in other activities, things which will bring him into contact with people, so that he recaptures his self-esteem through participation and through being accepted by others. Even more important, he is able to see his previous love relationship in its proper perspective, as an experience in life through which he can perhaps grow and mature a little more.

Sublimation is essential to your Emotional Comfort. It is part of your total personality development, the rechanneling of all your instincts, so that you express them in a healthy way without repressing them. Thus, although your instincts remain the same, your mode of expressing them is altered, bringing them into line with your own moral senses and those of society. This is no less important in coping with your love impulses than it is with your aggressiveness.

We all know someone whose sole concern in life is his dog or cat. I do not speak of those people who have a well-rounded personal life and can extend their love to include a pet. I am thinking, rather, of those who lavish their affection and interest only on a pet or a hobby, withdrawing from emotional contacts with human beings. These people are afraid of emotional involvement. Because they feel worthless and rejected, they feel inadequate to cope with the demands for love which another person might make on them; hence affection from others becomes a threat. With an animal, however, they feel secure—no threat, no

danger. They derive a distorted sense of freedom from emotional responsibility, since they can sever the emotional ties at will; their pet will never leave them, no matter how they mistreat it.

Such sublimation is obviously unhealthy. Many of us, lacking the right partner or having lost our loved one through death, for instance, may in time find a suitable mate. If we are emotionally mature, we will not rush around frantically in search of a lover, nor will we withdraw and give up living fully. More likely, we will continue our usual activities and find additional new sources of gratification as an outlet for our loving tendencies.

¶ Katherine's husband died after a prolonged illness. At first, she was grief-stricken and thought she could not go on without him. She began to withdraw from life, though she was only fifty and attractive. Friends invited her out, but she refused to join them. Charitable organizations in which she had been active asked her to continue her help to them; she claimed she did not have the energy.

Gradually, however, Katherine realized that she was still needed and that life must go on—that it would be no memorial to her husband if she herself were to “die.” And so, little by little, she resumed her aid to underprivileged children in the neighborhood. She called on the principal of the local school and asked him if there were something more she could do for the youngsters. In a short time, Katherine found herself absorbed and excited about the new after-school recreation center. She became an active participant, spending many hours working out a program with the faculty, who were deeply grateful for this unsolicited assistance. The children also welcomed her. They ran to Katherine, consulting her on all their ideas, drawn to her by the loving interest and attention she lavished on them.

Katherine is quite busy with the things she is doing. She is also quite happy. As she said to me one day, “I was happy with my husband, and we had a good life together. I feel I’m sharing

that happiness with others, now, and it's a wonderful satisfaction."

Soon after Katherine had begun working with the children, she discovered that her vitality had returned two-fold, her physical fatigue dispelled by her renewed enthusiasm for living and the love she felt from the people with whom she worked. Thus, Katherine learned that love can come to us from many sources and not alone from those we designate in our minds.

It is perfectly natural to feel and express grief over the loss of a loved one, but it is unnatural to withdraw completely and live only in the past. Frequently the death of someone close to us stimulates temporary guilt feelings in us. If we still have remnants of emotional immaturity—and we can never become completely immune to them—we may feel, "If he really loved me he would have lived," or "I should have been able to save him." Both attitudes are unrealistic and show a lack of humility, since no one is powerful enough to control all of life's circumstances and changes.

Katherine's sublimation was a healthy one, in sharp contrast to that of Shakespeare's Romeo and Juliet. Prevented by their families from marrying, and feeling they could not live without each other, they committed suicide. This is, of course, extreme immaturity. Within certain realistic limits, you may be willing to give your life to save your loved ones from real harm. But a mature person knows that if his mate dies, or that if his loved one rejects him, or that if for some reason they must give each other up, his own life is not over. It is certainly unrealistic to believe that we do not exist without our partner, for we are each an entity within ourselves.

Expressing Your Love

Having a mate may enhance our enjoyment of life; but it

should by no means represent our sole source of fulfillment. When we are capable of genuine love we may express it through the close relationship of marriage, through our work, or through close ties with various people. If we are really mature, any of these may become the main outlet for our love and still bring us genuine gratification.

Not everyone is cut out for marriage, nor do we always easily find our counterpart in a mate. This need not mean an incapacity to love. Some people find their work so stimulating and rewarding that it overshadows their need for the close tie of marriage. Interest in their work may absorb more time and energy than it does for most people, so that they cannot put into a marriage what is required. If they combine this interest with healthy personal relationships, they may lead a happy and satisfying life. This is also true of many young, rather bright women who choose to follow a career. They may have difficulty in finding mates emotionally mature enough to accept and allow them to pursue their careers. Hence, they may find greater satisfaction in having many friends and foregoing marriage completely or at least postponing marriage until they find a suitable mate.

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How to Determine Your Attitude Toward Marriage

SINCE MAN'S INNATE TENDENCY TOWARD FUSION AND PROcreation makes marriage the usual, though not necessarily the only choice of an outlet for love, you must be as conscious of your attitudes toward marriage as you are of all your other ideas. Only then can you choose your course wisely and be happy in it.

The first question is *do you want to marry?*

Your answer must be based upon your own true feelings rather than what you think your family or society *expect* of you. This is the only way you can be happy in your decision. But bear in mind that most difficulties in deciding about marriage center around your unconscious fears.

Do you feel you *would* like to get married, *but*—you “just can’t seem to find the right person”?

¶ Lois, twenty-eight years old, had a "new love" every few months. When anyone asked what happened to the previous one, she dismissed the question casually with, "Oh, my new man is so much more in every way!" Each successive time her enthusiasm was renewed, but she never established a true and lasting relationship with any man. They were always "wonderful" at first and then discarded because of some trivial "fault."

Lois was "in love with love." It was not the man she loved but the idea of being "in love" and the attention she derived from being loved. Unconsciously she doubted her ability to attract a man and therefore required constant reassurance to relieve her emotional insecurity. In reality, she was still attracted and attached to her father (though she felt rejected by him). Her distorted sense of loyalty to him resulted in her fear of loving anyone else, so that she found no one suitable. At the same time, by rejecting each of her suitors, she was unconsciously retaliating against men for the rejection by her father.

Although the unconscious mechanism is essentially the same for the girl who is always rejected by her lovers, it differs in one respect. She may literally choose men who are not likely marriage prospects, or in some way force them to reject her, thus unconsciously confirming and justifying her rejection by her father.

Similar fears are implicit in excuses such as, "I don't earn enough to support a wife," or "Who wants to stay home and do housework?" Behind these statements may lie feelings of inadequacy, of being incapable of pleasing a mate and keeping her (or him) interested. These people usually feel they have failed in some way to please their parents. Whether they stay close to home in actuality or only in emotion, theirs is a ceaseless effort to earn the parental approval they never seem able to win.

We find a distorted sense of loyalty expressed also by people who claim they cannot marry because "I must stay at home and

help support my parents." To a certain extent this may be true, and there is nothing wrong in being devoted to one's parents or helping them emotionally or financially. Such devotion should, however, be a healthy one; that is, a tie which permits independent action both to the parents and to the growing young man or woman. A person who has too strong ties with his parents may feel unable to break these bonds. His parents become his excuse for not marrying. In reality, such an attachment shows his dependency on them, although it may appear that they are dependent upon him.

If you feel a deep sense of obligation or duty toward your parents, always putting their happiness before your own, you must learn the reason. You apparently have guilt feelings—promoted either by your own imagined wrong-doings or instilled by parental statements such as, "After all I've sacrificed for you!" or "I don't know what I'd do without you!"

Often, too, we hear, "Marriage is a trap," "I'm not going to get hooked," or "Why should I give up my freedom?" These statements indicate a fear of being dominated or controlled, of becoming dependent and then being deserted or rejected. If you find difficulty in asserting yourself, or feel unworthy of love, you may believe that receiving love from someone requires your own self-effacement: you must do all, or perhaps more than, the other person wishes regardless of your personal desires. This insecurity, stemming from childhood fears and experiences, produces still another misconception—that the only way to stave off domination and consequent loss of self-esteem is to control the other person. Thus, you look at marriage as a matter of "control or be controlled," with either position looming as too great a threat or an emotional strain.

Reluctance to marry frequently indicates hostility toward yourself and the opposite sex. Usually this hostility is so covered by your rationalizations that it is not easily revealed until you have done a good deal of self-exploration.

You may, of course, find that your resentment and hostility toward marriage are due more to feelings that you are being pushed into it by your family or friends as something you *should* do. Bear in mind that while pressure from outside sources may make you feel hostile toward marriage, it may also make you think you wish to marry when, in reality, you do not at all.

It is often stated that basically men tend more toward polygamy than do women. Such an inclination, however, depends far more on individual emotional make-up than on a person's particular sex.

In our society social, economic and religious factors play a strong part in women's bent toward monogamy. A woman is generally taught from early childhood that she must be the mainstay of the family and that her proper goal in life is marriage. Hence her social and sexual activity may be limited less by her desire than by training and the possibility of becoming pregnant and having to care for her offspring. Men, on the other hand, are allowed greater sexual freedom. They also find it easier to develop polygamous relationships through greater contact with women during working hours. But it is usually difficult for them to provide financially for more than one family at a time.

This reminds me of the story of the Muslim anthropologist who came to America. When he returned home, he was invited to address a group of eminent anthropologists on the American marriage institution. "In the United States," he said, "they have a peculiar custom of marriage where one man and one woman live under the same roof all their lives. They call it 'Monotony.'"

But marriage need not become monotonous. If each partner is emotionally mature, able to grow individually and independently and allow his mate equal freedom, yet still work toward common goals, then marriage can be a constant source of emotional and intellectual exchange, of mutual stimulation and satisfaction.

If you find that you fear marriage or that you consciously wish

to marry and yet never seem to, self-exploration is a *must* for you. What aspects of marriage elicit the greatest anxiety feelings in you? Try to follow these up, according to the methods already given in Chapter 10, in order to release your love feelings.

If you find, after careful self-exploration, that you do not wish to marry, not because of fear but because you feel you can fulfill yourself better through pursuing a career, for example, then certainly you should follow your own feelings, despite what anyone tells you. But should you still feel inclined to give in to the opinions of others or over-react to their suggestion that you have made a poor decision, you must re-examine your preference for remaining single. Possibly there is a fallacy in the conclusions you have reached and you have overlooked some unresolved fear. On the other hand, you may need only to strengthen your own Ego to fortify your knowledge that you have the right to make your own decisions. If your doubts still persist, it would be wise to seek professional help.

Uterior Motives in Love and Marriage

There is only one true motive for marriage, and that is genuine love and affection and the desire for a close companionship. Any other reason can be considered an ulterior motive. Yet every day we hear people saying they want their marriage to bring them something other than real love, forgetting that marriage must be based not only upon what they can gain but also upon what they can give.

When persons with ulterior motives seek a mate, they are usually looking for something they feel unable to attain on their own. These motives may vary from escaping unhappiness at home to having a sexual relationship with a woman who will not give in without marriage. Within this category we find those who seek money, position, prestige, a means of getting away

from work (more common among women), or of keeping up with friends. This is why so many people marry "second best" or anyone who comes along.

Beneath these surface motives are unconscious desires. They wish to "get even" with, to compete with, or to gain approval from their parents; desire to dominate or submit, to play the role of father or mother, son or daughter; need to gain a feeling of "belonging" which they do not have within themselves.

The surface reasons, however, are usually the ones given for entering into the marriage. Marriages based on gratitude ("He's been so good to me I feel indebted to him") or pity ("She's had such an unhappy life I feel sorry for her") are rarely as altruistic as they seem. A man may marry a young, naive woman from a poor background with the idea of reforming and moulding her. It makes him feel superior and important. On her part, she wishes to escape responsibility and have someone else make all her decisions. A father-daughter relationship results. But the moment either of them steps out of his expected role, trouble is bound to ensue. In fact, if you have an ulterior motive in mind when you choose a mate, your guilt feelings may make you afraid to marry. Unconsciously, you sense you are deceiving yourself; you suspect you may not be able to fulfill your purpose and also fear detection by the other person.

¶ Bert, a salesman, had never made any great mark in business. Quite the Beau Brummel, he had dated many very attractive girls, but marriage was always out of the question because they were too young, or too wrapped up in themselves, because he didn't like their families, or similar vague excuses. At thirty-five he met Clarissa, the daughter of a wealthy watch manufacturer. Although at first he was appalled by her drabness, the rumors that her father was anxious to see her married and would take her husband into the business attracted Bert, and he began to date her steadily.

His friends were astounded. Clarissa was certainly no match for the other girls he had dated. But Bert had always let his friends think he had high-paying jobs, and so he was oblivious to their quering looks now. For in the back of his mind was the idea, "It's just as easy to fall in love with a rich girl as a poor one." Four months later he and Clarissa were married.

But their difficulties soon began. Bert discovered that while Clarissa was given an allowance of her own, his father-in-law was not looking for any partners in the business, and Bert felt cheated. He badgered Clarissa constantly, pressing her to influence her father, and flying into a rage when she was unsuccessful. He taunted her constantly about her timidity with her father. Clarissa was distraught and unhappy, her dream of glory shattered. For she had wanted to believe Bert was different from all the other men who had obviously wanted her for her money. And finding a husband on her own meant a victory over the tyrannical and sadistic father who had always ridiculed her inability to win a man. Bert was equally disillusioned. It was like reliving his earlier frustration, when his own father lacked confidence in Bert's business ability, and his mother had failed to intervene for him. It wasn't long before Clarissa and Bert parted.

Rationalizations of ulterior motives—in marriage or any relationship—seldom create happiness, because in the long run they require a lifetime of self-delusion. (Our Unconscious does not permit such deception to succeed. In rare cases a marriage of convenience may be reasonably happy. But only if both partners are consciously aware that their relationship has certain limitations and both are willing and able to accept these limitations and be satisfied within them.)

¶ Jennifer lived in a large industrial town, where she had run a successful catering establishment with her husband until he became seriously ill. Occupied with nursing him, she was

forced to neglect the business, and when he died her funds were pretty well depleted. The firm was on the rocks, and she had no inclination or money to rebuild it alone; instead, she took a job. Friends, trying to cheer her up, invited her to a party, where she met Albert, a representative of one of the large companies in the town. Although his visits were infrequent, since his job required him to travel a great deal, he saw Jennifer whenever he was in town.

Albert did not appeal to her physically, but his kindness and attentiveness were a welcome change to Jennifer, who had no family and was lonely after her husband's death. Then, too, she enjoyed the tales of his extensive experiences in foreign countries, for she had longed to travel and had never had any opportunity. When Albert, forty-eight, was promoted to vice-president of his firm and stationed permanently in the town, Jennifer was the first person he told. Her delight in his success gave Albert the courage to propose.

When Jennifer asked for time to think it over, he told her he realized she was not so in love with him as he was with her, but he hoped she was at least fond of him. His new job was going to be a challenge, and he needed a woman who knew what it meant to be a wife and to understand a man's business problems. Especially, he needed someone capable of being a good hostess, and Jennifer's background would be invaluable to him. Jennifer hastened to assure him of the high regard she felt for him and how proud it would make her to be his wife. Her one concern was feeling sure their marriage could bring happiness to both of them, and not just herself.

After they had been married for some time, Jennifer found her love for Albert growing. While it was different from the feeling she had had for her former husband, it was no less satisfying. Albert gave her companionship and a comfortable life, a chance to travel and do many things she had never had time for. And his pride in her capabilities made her feel wanted and secure.

Choosing a Mate

INITIALLY, YOU DO NOT EXACTLY CHOOSE A MATE; YOU "FALL in love" with one. For the most part, the first attraction is sexual, based essentially on external qualities. But love between a man and a woman is not simply sexual intercourse. It is a much more sensitive process of body, mind, and emotions, gradually progressing toward sexual intercourse as one expression of that attunement. Before you can be sure you are suited to each other and have a sound foundation for marriage, you must learn to know each other emotionally, intellectually, and spiritually. Only by understanding and accepting each other on all levels can you avoid unhappy love affairs and marriages.

Dating should be a time for shared fun; and movies, night-clubs, parties, and similar entertainments are certainly a necessary part of this mutual enjoyment. But a constant round of outside distractions, ending in sexual interplay where only tender

words are spoken, may cloud your vision and create many false illusions about each other. I would like to stress here that sexual attraction may soon fade or become empty when the other ties in a relationship are weak. If you are seriously interested in finding a suitable mate, you will recognize the necessity of spending ample time together, free from diverting influences, where you get acquainted, as you would with any of your friends, by talking about the things which are important to both of you.)

Sometimes, after dating someone for a while, you may feel, "I love him, but I'm not *in love* with him." If Peter asks whether he ought to marry Joan, or if Grace asks whether she should marry Jack, then the love between them or their individual capacity to love is extremely weak. Unconsciously they "know" it, and so they ask in order to confirm or deny their unconscious doubts.

Lack of attraction in any of the spheres necessary to a happy marriage may make you feel you could not spend the rest of your life with the person. But *you should be able to pin-point this lack* and evaluate its relative importance in the total relationship. For you may, on the other hand, be seeking a special and intangible excitement that this person does not set off in you. While realistically it might be a lack of sexual attraction, it may more likely be some fear or an immature emotional need in you which prevents you from accepting the fine qualities you see in the person.

(A couple who are not attracted sexually, yet understand and accept each other, may in time find a sexual attraction developing between them. But one should certainly not ignore the necessity of sexual attraction for a happy marriage. If it does not exist, it is wise to wait and not marry for a while. Perhaps you simply need to know the person better for your sexual feelings to be aroused. Or you may have some emotional blocks which prevent you from being consciously aware of your sexual feelings. Self-exploration, as explained in the preceding chapters,

may then help you unblock your love and, hence, your sexual feelings.

On the other hand, all too often people who claim they are "in love" find they do not really like their mate as a person. Usually, they have not really learned to know their partner and are merely confusing sex with love. Bear in mind that sexual attraction alone is not love and should not be mistaken for it. Some people need to excuse their sexual attractions or indulgence in sex by covering them up with imagined love. This often happens because the person is too inhibited to face his sexual feelings as such; calling his sexual relationship love makes it more socially and therefore emotionally acceptable to him. Or, through guilt feelings within himself, he thinks he owes a debt of love to his bed-partner, in return for the sexual pleasure she gives him.

Your mate must be thought of not only as a bed-partner but even more as a friend, companion, and confidant. Hence, you should choose your mate as carefully and wisely as you choose your closest friend.

Employ Your Emotional Wisdom in Choosing Your Spouse

You have learned how essential it is to understand your Unconscious and the ways it reveals itself to you so that you can discern the true feelings behind your actions. This self-awareness has a dual benefit. It makes you alert to unconscious self-revelations in another person, equipping you to decide more clearly whether the person with whom you have fallen in love will make a good marriage partner for you. Seeing each other in as many varied situations as possible is therefore an invaluable aid.

Certainly your mate's behavior toward you is important. But it is not the only criterion. If a woman seems kind and gentle

to you but is rather hostile toward others, it is folly to say, "I don't care how she acts toward anyone else, as long as she's good to me." For you may be planning to marry a chameleon who will later be equally hostile toward you.

"A good son makes a good husband" may also be true, but it does not always follow. If a man is too attached to his mother, he may be unable to break his tie with her.

A person who seems reticent or vague in answering personal questions about himself should put you on your guard. He may unconsciously be warning you of his excessive need for independence and fear of close ties. But he may also be concealing a past which belies the pose he has assumed. Bert, for instance, represented himself as a successful executive, to hide his ulterior motive in looking for a wealthy girl. Had Clarissa had her wits about her, she might have sensed this and investigated further before marrying him. Where there are no sources such as family and close friends through whom you can find out about your future spouse, you should not be afraid or ashamed to initiate a discreet investigation.

If you are not intent upon deceiving yourselves, if you are realistically facing the reasons why you want to marry, you will also not deceive each other. You will become aware of all the little signs of ulterior motives in yourselves. And you will have the emotional wisdom to delve further, to make certain that these immaturities are not going to hamper the happiness of your marriage.

Should you have a feeling that your coming marriage is not going to work out well, you must follow that feeling and see where it leads. Your hunch may only be a vague feeling of uneasiness and discomfort in the relationship. But it is a mistake to dismiss it from your mind until you understand why it arose.

Your conclusions should be based on whether or not you have enough qualities and interests in common. Are you both on a similar emotional level? Is your attitude toward sex the same?

Do you have similar intellectual ideas and capacities? Do you share similar ethical, spiritual and religious values and understanding? Are you suited to each other temperamentally? Do you like the same people? Is your mate like the people with whom you have always felt comfortable?

These are questions which you should ask of yourselves even if you feel you make a wonderful pair.)

The Problem of Premarital Sexual Relations

Suppose that you feel you love each other, have many things in common, and are so strongly attracted that you want to have sexual relations together before marriage.

Couples should be aware that their premarital sexual relations do not always indicate whether or not they will be sexually compatible in marriage. Certainly there are couples who willingly have sexual relations without marrying and find the experience enjoyable and gratifying. But they are in the minority. More frequently, we find that having sexual intercourse without the sanction of marriage arouses in the two people, or in one of them, guilt feelings with which they are later unable to cope.)

In our present-day society, practically all boys have sexual relations before marriage, with or without intending to marry the girl. There are strong indications that the same is true, though perhaps to a lesser degree, among girls.

The fact that so many people do have premarital sexual intercourse does not, however, preclude their having guilt feelings about it. (As a rule, if you have conscious or unconscious guilt feelings about sex in general, these feelings will be more or less present within you regardless of your marital status. The legal and religious sanction of marriage may lessen them somewhat or, rather, repress them. But such feelings will, in any event, show

up in other forms such as resentment, hostility, nagging, bickering, or, most particularly, in your performance of the sex act.

Before entering into premarital sexual relations, therefore, it would be better for you first to explore your feelings and motivations. Questions like "Will I really feel comfortable in the relationship? Am I afraid of losing the person I love if I don't comply? Do I feel rejected because she (or he) doesn't have sexual relations with me? Am I trying to prove my attractiveness?" and so forth, honestly answered, may help you in making a decision. Also important to remember is that a girl who feels she has been coerced into a sexual relationship before marriage may later show resentment toward her mate; a man may become overly suspicious about a woman's morals if she has indulged in premarital intercourse with him. Such immature tendencies can be detected beforehand, through careful observation of each other, and should certainly be taken into consideration.

Observe Each Other's Habit Patterns

Everyone tries to put his best foot forward while dating and may thus unwittingly deceive his partner. For loving another person creates the desire to please, and it is quite easy to be "sociable" during the few hours spent on a date. Once you have decided to marry, your period of courtship becomes exceedingly important because it affords you greater and more intensive opportunity to know each other realistically. Your habits and reactions become more readily visible under the light of daily pressures and every-day situations. You must be aware of these traits in each other and know how you react to them *before* you take the final step into marriage. You must determine your ability to accept your mate's habits and reactions and live comfortably with them. Breaking an engagement may be painful,

but a broken marriage can be infinitely more harmful to both partners.

If you see traits in each other which do not please you, it is unwise to assume that your wife (or husband) will change under the influence of your love. While love may stimulate growth within a person, certain habits may be far too deep-rooted. Consequently, you must examine the traits you see and view your reactions to them in relation to the total picture, present and future.

A husband who leaves his things strewn around may seem charmingly boyish at first. If you are habitually neat, however, this may become irritating after a while.

You may enjoy being "he-man" to the "helpless little girl" who loves you so much that she wants to put her life in your hands, and relies on you to make all the decisions. But this can be an overwhelming responsibility if she is unable to make any decisions later on, when perhaps it is necessary. Or you may eventually find yourself resenting her because she cannot break her dependence on her parents; she may prefer their decisions to yours, since they originally made the decisions for her.

You will find it helpful also to determine the percentage of male-female characteristics you have and the way these relate to the percentages in your future partner. For example, if you are dominant or passive, logical or intuitive, dependent or independent, how do these correspond to your mate's characteristics? How do you complement each other: will it perhaps become a "henpecked husband" or "brow-beaten wife" kind of relationship? This could very well happen if you are unconsciously looking for a mother or a father in your mate.

To some extent, of course, everyone is attracted to a woman or a man who is more or less his mother or father, sister or brother image. That is perfectly within normal limits, provided each of you is able to love in an adult way, to separate your parental emotional image from the partner you really have. Only then can

you act independently of your parents and not foist the role of mother or father onto your mate. It is therefore important not merely to determine the proportions of your male-female traits but also to feel satisfied with them. You must be sure that both of you wish to complement each other in a healthy way, so that you are not competing but are cooperating mutually, each of you contributing your own share.

Plan Your Goals in Marriage

A mature person marries for love, out of a desire for closeness and companionship with another person. He wants to belong to someone and have someone want him. This feeling of togetherness and wanting to make each other happy must pervade your marriage. Thus, when you love each other, feel you "suit each other to a T," you will both be thinking: "What can I give in this relationship?" and not only "What can I take from it?" You will be in agreement on your mutual goals in marriage and how you plan to accomplish them.

Your individual values and goals will depend, to a great extent, upon the similarity of your experiences and family backgrounds. Although marriage is between two people, you still marry a family when you take a mate. For you are to a certain extent a product of your past environment, regardless of how much each of you has grown within yourselves.

There are both men and women who are raised to believe "a woman's place is in the home." These men may be unable to reconcile themselves to a lifetime with a mate who wants a career, while some women may be shocked to find their husbands expect them to work after marriage.

A young lawyer bent on a career in politics, for example, will meet resistance in a mate who is a homebody and shrinks from a life in the public eye.

Someone who has always lived in a private home in the quiet of the country may find apartment living confining and irritating, while the city-dweller may feel constricted by small-town or suburban life.

A woman set on raising a family will certainly be unhappy with a man who wants no children at all.

A girl accustomed to affluence at home should consider carefully whether she can adjust to a student husband's reduced standard of living.

A man whose friendships include people from many different walks of life and varied religious denominations may be appalled if his wife's narrower views make her unable to accept his friends.

It is important to remember that your ways of life must be similar, for love does not solve everything. There are realistic problems in marriage which may be beyond compromise for you. Since a home, children, sexual problems, infidelity, economic difficulties, and religious and ethical disparities form major causes for divorce, these issues should be discussed openly and clearly understood before marriage. You must be certain that you are not merely giving in to your mate's wishes but that the understanding or compromise you reach will be satisfying to both of you, based on a knowledge of what each of you wants out of life. Your own wishes and dreams must coincide with your mate's and be within the realm of attainment for you—neither beneath nor beyond you. For if they are not realistically built and mutually carried out, they lead to frustration and stagnation in marriage, rather than to Emotional Comfort.

If your emotional make-up, your experiences and habits, interests and goals differ too widely, there is little common ground between you for building a compatible and growing marriage. For if love is to flourish, it must be constantly stimulated by a variety of shared experiences and feelings, by a willingness to do your utmost toward achieving your mutual goals. If there is a

common meeting of mind, spirit, and body, and a good degree of emotional maturity, then you will find a strong foundation for a happy and lasting marriage.)

(Marriage is not the only answer to happiness. Being a loving person, finding the right love outlet, and developing your genuine love depend upon using something of your most precious powers: your sensitivity, your intuition, your own innate desires and creativity, your emotional needs for giving and receiving love, and your inner freedom to carry out your goals to fruition through whatever means you find most satisfying.)

3

Looking Outward

for Emotional Comfort

The Art of Love *in Marriage*

THE FOUNDATION FOR A HAPPY MARRIAGE IS GENUINE LOVE and affection and emotional maturity. For marriage is like a plant. Although it starts with a strong seed of love, it must also be carefully nurtured if it is to grow into a firmly-rooted companionship. The same feelings of tenderness and care used to "capture" your sweetheart you must therefore employ throughout your marriage.

Love Between Man and Wife

Your marriage can grow successfully only when you are able to realize and fulfill your role as a partner and as an individual. For then you are able to express your love totally. In a happy marriage, each person is, consciously or unconsciously, a mixture of

several personalities. A husband must be not only a lover and a companion to his wife; now and then he also has to be a father or son. Similarly, a wife at varying times takes the role of sweetheart, companion, mother, or daughter. Depending upon the situation, you must in one minute be to each other a father and daughter; in the next minute, an ardent suitor and sweetheart; and in the next, a son and mother or provider and housekeeper.

The more you feel and think of yourself as this combination and are able to fulfill it, the more you will sustain each other emotionally. For you will then be able to interchange roles with your mate as circumstances require, without rigidly delineating your individual "assignments."

It is essential to understand that it is perfectly normal for a man to be a father or a son to his wife for a brief period and at appropriate times. It is equally permissible for a wife to be a daughter or a mother to her husband, at corresponding times. *Only when this occurs to excess is the situation unhealthy.*

We are never only a husband or only a wife, because none of us ever becomes so mature that we completely eliminate our childish emotional needs. In fact, life would be dull if we did! There would be no need for further growth, no possibility of pleasure from receiving and giving. Being flexible enough to play these different roles in your marriage will increase your ability to get along well together and to create a harmonious and meaningful union.

You have learned in Chapter 9 that we are all mixtures of male and female personality traits. These characteristics must be healthily developed and employed in all relationships and particularly in marriage. The extent to which you play any one facet of your composite role in your married life reflects not only the degree of your emotional maturity but also the proportion of masculine and feminine traits within you. The same is true of your partner.

In a well-balanced marital union, we often find a husband who

employs his masculine logic and aggressiveness to become a good provider. For her part, his wife may help him in a more passive, feminine manner by her intuition and flirtatiousness: she may contribute her advice in his business decisions, or be a capable hostess at dinner parties he must give for clients. On the other hand, the mother-son facet of their relationship may manifest itself if she notices he seems overworked. She may then take the more active (masculine) role by keeping the business running and shipping him off on a much-needed vacation. Temporarily, he has become the more passive partner, the receiver. The essential point is that each one is fully conscious of the role he is playing and the reasons for it; they see it as benefiting their marriage as a whole and therefore accept it willingly.)

Although you may have learned a great deal about one another during your courtship, living together as marriage partners is quite a new situation. No matter how mature you are and how much you love each other, you are still two separate personalities, reared in different environments, and must therefore constantly make new adjustments. To do so, you must realize and fulfill your role in marriage.)

This is by no means a simple matter. You must start with the same constructive feelings, based upon your emotional insights, that are necessary in any of your love relationships. But since marriage is a more intimate tie than any you have known before, it demands infinitely greater understanding, finesse, and ability to carry your love feelings into action. Thus, developing your emotional insight into yourself and your mate and making it an integral part of your whole being is the only way to create a stimulating and happy marriage which brings to both of you emotional security and contentment.

Teamwork in Marriage

Many a man feels he is the breadwinner and therefore need do

nothing at all in the home, while wives often feel they have enough to worry about in taking care of a home and do not want to be concerned with the finances. Both attitudes are detrimental to their marriage and their individual well-being. For whatever affects one partner must inevitably affect the other.

Certainly it is only human to lose your temper occasionally or now and then to feel over-burdened by responsibilities. But beneath this there should remain always a strong feeling of mutual cooperation; each of you must be pulling your own weight in the marriage. I say "weight" because *a successful marriage requires work*—a spontaneous fulfillment of your role because of your unconscious awareness of it; you find it pleasant work because you sincerely want to do it and you share it with someone you love. Your aim is to achieve happiness without actually striving for it.

While previously you lived and made plans according to your own desires, consulting family or friends on personal matters, in marriage your mate should be your confidant and your decisions should be geared to bring satisfaction to both of you.

Exchanging daily confidences, discussing the things which affect you individually and mutually, helps create and maintain the trust and closeness between you. Shutting out your mate often leads to unnecessary worry or feelings of rejection which tend to cause disharmony. When you accept each other as a partner, each of you gains a feeling of sharing in the other's life. Responsibilities and problems seem lighter because you are not alone in them; there is someone special on whom you can rely, whether for emotional support or actual help. Thus, by talking over together what you have been doing during the day, your individual experiences and feelings, both of you contribute and benefit at the same time.

The Meaning of a Home Together

Particularly important at the start of your marriage is the home you create. The locale and size of your house or apartment, and especially the furnishings, should express the personalities of both of you. Failure on the part of one of you to take an interest in creating your home may later lead to your feeling out of place in it or to your partner resenting your lack of enthusiasm in its planning. Part of your closeness comes from sharing a home as a place where you can spend time together in an atmosphere of comfort and relaxation.

But there is more that goes into making a home than the mere gathering of furniture. It is the love, the warmth, the understanding, and the welcome which is waiting for you; the knowledge that it is the one place where you can truly be yourself, feel completely comfortable and at ease. You know someone genuinely cares about your welfare, is concerned about how you feel and what happens to you, and shows it through special attention which is given to you nowhere else. You can create such an atmosphere only when you and your mate do your utmost to understand and accept each other's moods and habits of behavior.

During a busy day at the store, Henry may have to exert all his efforts to be polite even to the most trying customers. If Evelyn understands him, she will know that his barking at her when he comes home is not necessarily a criticism of her. She will sense when he is merely letting off steam, when he wants to be coaxed out of his mood or just left alone, and when to draw him out because there is a deeper reason behind the outburst.

He, on the other hand, understands her getting upset when he drops his pipe ashes on the living-room floor after she has spent the entire day cleaning. And he takes the broom and sweeps them up, helps her with the dinner dishes, suggests they go to a movie and relax.

Of course, if Evelyn constantly plumps up the cushions every

time Henry gets out of a chair, or he always takes out his anger on her, with neither one making any effort toward correcting his bad habits, home is bound to become a place to run *from* and not toward.

In marriage, part of fulfilling your role is becoming acquainted with, understanding, and sometimes indulging your mate's needs, habits, ways of thinking, and feeling, though they be different from your own. Bedlam can result from attempts to control each other's thoughts and actions through nagging, ridiculing, or teasing about what you consider "peculiar" ways of feeling or behaving. Each of you must keep an open mind, trying to accept your mate as an individual with his own uniqueness and, where possible, to adjust your own habits toward greater compatibility.

Make Decisions Mutually

¶ When Roberta and Mel married, they had their hearts set on raising a family. But when Mel, a musician, was offered an opportunity to further his career by going on nation-wide tours which would separate him from Roberta for long periods, they were faced with an important decision. With Mel as an absentee father, would it be wise for them to go ahead and start a family? Would it benefit their marriage more to postpone having a child, so that Roberta could travel on the tours and be with Mel? Could he wholeheartedly decline the offer and seek out work which would be equally satisfying but require less traveling? Or could Roberta remain at home, sublimating her desire for children by going back to her original career in teaching?

Only two people who knew themselves and each other thoroughly could find a solution and make the emotional adjustments necessary to their mutual well-being. In marriage par-

ticularly, it is no longer a question of each of you seeking out your own personal satisfaction but rather what, in the long run, will best preserve your marital happiness.

Compromise need not always necessitate relinquishing part of what you want. A satisfactory solution can often be reached by taking a completely new approach and finding an arrangement which appeals equally to both partners, one within which both feel secure. Here, as in all other areas of marriage, honesty is essential. You cannot expect someone else to be clairvoyant. You exhibit certain attitudes and desires to your spouse and he, in a sincere effort toward compatibility, reacts accordingly.

The wife who says she doesn't mind giving up the part-time cleaning woman so that her husband can have a membership in a club must truly mean it. For if she harbors unexpressed resentment about it, she is bound to display it in other ways which he may be unable to understand. The feelings you convey to each other must therefore reflect your true selves, if you both wish a happy blending between you.

This happy blending must also include financial matters and their handling. One couple may feel their home is most important; another prefers to spend more on entertainment; a third wishes to concentrate on clothing. Whatever your values are, you must be certain your budgeting satisfies both of you. To accomplish this, you must be frank about your income and plan a realistic budget which includes a personal allowance for each of you. Concealing your income or expenses will create distrust and hostility. If both of you are working, your earnings should be combined into a common fund, to be spent according to your mutual wishes. If a husband is the sole support, both partners should still have a say in how the money is to be spent. And each of them should have a certain amount of "pin" money which he may spend or save, as he wishes, without having to account to the other. A husband should always remember that a wife who stays at home is working for his welfare, too; she is therefore en-

titled to a wage which she can call her own, instead of having money doled out to her as if to a child. Both partners must reach an agreement on how this arrangement is to be made.

If your habit is to pay all bills at once, you may find it appalling to watch your spouse accumulate debts or buy things on time payments.

¶ Lew, accustomed to affluence, had a sense of security about money. He was therefore unconcerned with the irregularity of his income as long as his yearly earnings were good, and he made most of his purchases on credit. On the other hand, Alice was raised in a family where money was always sparse. Unable to see the over-all view, she grew uneasy because Lew's money was tied up in business, where it seemed less tangible to her. Arguments arose between them when she complained of not feeling free to spend money she didn't have, despite Lew's repeated assurances that she need have no fear of charging things to him.

This is quite different, of course, from the wife who shows little concern for how hard her husband must work to earn the money she blithely squanders on excessive luxuries because, in her mind, she thinks of him as a "meal ticket"; or the husband who doles out to his wife only enough money to cover each day's necessities, unconsciously wishing to control her or keep her dependent upon him. Many husbands also resent the leisure time their wives have during the day when they are hard at work. If this is not a deep-rooted problem, a husband will remember that his working hours are often more clearly defined: when he comes home in the evening, his time is his own, whereas housekeeping is a seven-days-a-week job, many days of which a wife may be busy in their home from morning until late at night.

Differences in point of view are bound to arise between hus-

bands and wives, no matter how close they are. But these rarely need to result in major crises. Only where love and emotional maturity are lacking do problems become insurmountable obstacles to marital happiness. A couple who have a good degree of emotional maturity will trust each other and feel enough regard for each other to reach a happy and workable solution for most of the problems which crop up in their marriage. If you understand yourselves and each other, you will both be flexible. You will realize that decisions are never irrevocable, that mistakes will be made and should be expected. But by and large, you both "come in on the same beam," firm in the knowledge that you can weather every storm—in effect, ride with the waves—and be able to continue together, the future unmarred by any eruption.

Achieving Satisfying Sexual Relations

Sex is an integral part of human life and, even more so, of marriage. It is neither "bad" nor "evil." On the contrary, sexual union helps to strengthen the feeling of closeness between a husband and wife, because they both receive pleasure and a feeling of total acceptance from each other. Sexual intercourse is not only a procreative process. When two people feel emotionally integrated, sexual intercourse expresses their genuine love, their interwovenness, their unity.

In no other area of marriage do we find greater necessity for understanding and fulfilling roles. The first sexual contact between a couple is therefore extremely important. For it may well determine a wife's future feelings about her husband's sexual and masculine prowess, as well as his own idea of her acceptance of him as a man. The honeymoon custom was, in fact, established for this express purpose—to provide an opportunity for sexual experimentation in a relaxed atmosphere, free from daily

pressures and responsibilities. With a girl who is shy or fearful, for example, her husband must show greater patience and understanding, at the same time being gentle yet firm in his insistence on consummating the sexual act.

It is highly important therefore that at least one of the marriage partners know a good deal about the art of love-making and the significance of foreplay—kissing, caressing, and fondling—which usually precede sexual intercourse. Often sexual incompatibility results when a man is not aware that a woman may need time to warm up before she can achieve orgasm or even be ready for intercourse; or a woman who is of a sexually faster temperament does not understand that some men need a longer time before reaching sexual satisfaction.

The ideal in sexual gratification is for both people to reach orgasm at the same time. But even emotionally mature people must adjust to each other's temperaments before they can achieve such sexual attunement. And this takes time and knowledge.

There is an art to foreplay and sexual intercourse and a difference in each person's sensitivity to excitement. Certain parts of the body—the genital area and organs, the inside of the thighs, the mouth, the nipples of the breasts, for instance—are more sensitive to sexual stimulation. Caressing other parts of the body may also produce sexual excitement, but this differs in each individual and must be discovered accordingly during foreplay. Preference for certain positions in sexual intercourse also vary with each person and each couple, just as mood will affect one's response in the sex act.

¶ When Anne and Tim began having sexual intercourse, she was upset over her inability to reach an orgasm. Tim reassured her with the fact that sometimes it takes a while, perhaps even six months, of experiencing sexual intercourse before a woman can achieve orgasm. He tried to help Anne by taking special

notice of what stimulated her most and concentrated on it in their foreplay, to bring her to a sufficient pitch of excitement before intercourse. Similarly, Anne noticed what excited Tim most and thus avoided bringing him too quickly to orgasm. In this way they acted as a team, each stimulating and holding back until they were able to reach orgasm simultaneously.

Each couple must go through a period of experimentation together before they can achieve mutual sexual satisfaction. An important factor here is your freedom in discussing your sexual relations, telling and showing each other what pleases and arouses you. If one of you is too inhibited to do so, it will make sexual adjustment more difficult. Such discussions are not a matter of being immodest or accusing each other of failure but, rather, of trying to work out a pleasurable sexual relationship which will play its role in your Emotional Comfort and marital happiness. Remember that sex should be pleasurable for *both* partners, and every step ought to be taken to eliminate difficulties which mar this enjoyment.

A satisfying sex life in marriage does not always mean that the marriage as a whole is happy. There are too many marriages where the sexual satisfaction is the only source of gratification; no deep emotional ties exist between the partners. The only reason the emotional distress does not become more volatile is that the couple's tension is temporarily released through their sexual relations. We often see couples who argue constantly and then say quite frankly, "We don't mind the quarreling because it's so much fun making up in bed." In reality, however, they have resolved none of their real problems together. When their sexual ardor begins to lessen, they may often find they have nothing left to keep their marriage together.

A marriage where there is not a strong sexual relationship, on the other hand, may still be a happy one if there is genuine companionship, affection, love, and understanding. These people

may require less sex, perhaps because they feel sufficient emotional security within themselves and are therefore able to divert their sexual energy into work, physical exercise, or some other creative channel.

Sexual maladjustment in marriage is interwoven with general maladjustment between the two personalities. Your total feelings cannot really be separated from your sexual ones. Hence, the sexual relationship between a couple is usually a reflection of the total communion between them.

It should be stressed that while anxiety usually creates sexual difficulties, these, in turn, will create anxiety. For instance, in an otherwise happy marriage, a husband's temporary impotence is often caused by overwork, worry, or perhaps over-anxiety to satisfy his wife after a long period of abstinence. If the wife does not take it as a sign that her husband no longer loves her, if she can exercise patience and offer reassurance to him, he may more easily overcome the symptom. The same is true of a wife's temporary inability to achieve orgasm. If they do not become upset about these difficulties, they may still be able to enjoy their sexual contact and interplay until the problem passes. In fact, a couple should remember that it is not *always* possible for both of them to achieve gratification. There will be occasions when one or the other of them remains unsatisfied, and this is natural and not a cause for concern.

It is only when sexual difficulties continue for an extended period that there is any need for apprehension. In such cases, there are usually deep-rooted emotional causes which require professional help. For instance, recurrent pain or discomfort during sexual intercourse may be due to organic conditions. But if thorough medical examination discloses no findings, then a psychoanalyst should be consulted.

Prolonged sexual difficulties are mostly rooted in unconscious feelings of hostility, guilt, shame, or fear. Since sex is pleasure, if you feel undeserving of enjoyment or unwilling to give pleasure

to another person, these feelings will show up in your sexual relations, as in every other phase of your actions. For example, in a marriage where a wife wants her husband to take a father role, she may resist or frequently refuse sexual relations. In fact, feeling that he should be treating her like a daughter, she strongly resents his advances and therefore submits resignedly.

Facets of your personality which are not obvious when your guard is up may well reveal themselves during the sexual act and create a problem. A husband who is usually passive and retiring may show his lack of consideration or his hostility by disregarding his wife's need to have sexual gratification. Or a wife who is generally submissive may display her hostility by being unable to reach orgasm—her unconscious way of denying his masculinity.

Once again, then, self-exploration is imperative. A review of preceding chapters, particularly 7, 8, 9, 13, and 14, which explain many of the emotional complexities of sexual maladjustments, may lead you into a constructive approach to determining the root of your own sexual difficulties. Always keep in mind that each person's problem is an individual one, and you must examine more than just your own feelings about sex in order to arrive at an accurate conclusion.

Building Friendship in Your Marriage

Building a lasting friendship between you and your mate is another vital factor in strengthening your closeness. Your friendly feelings—empathy, consideration, trust, admiration—for each other stimulate your ability to fulfill your roles in marriage and to bring out and utilize the best in each other. By discovering new resources within yourselves, you widen the scope of your relationship and thereby increase your flexibility.

This requires knowledge of each other and mutual participation, both emotional and intellectual. You must have a genuine desire to help your mate, to foster his growth and independence in accordance with his own abilities and not your idea of what they should be. This means you must curb your own tendencies to control the other person, yet at the same time show your faith in him.

¶ Patricia, a bride of six months, was filled with qualms when her husband, Arnold, announced that he wished to invite his boss and his wife to dinner the following week.

"But I just can't!" wailed Patricia. "The only dinner guests we've had have been your parents and the Scotts next door, and I'd be scared to death it mightn't turn out right. Besides, what will I talk to them about?"

Arnold, an inspector in the gas fields, explained to her that this dinner was important to his career and that he needed her help and support at this time. Then he laughed and said, "You won't have to worry about talking to my boss—he loves young brides. Just be yourself. And I'll be there to help you. If you use the imagination you used on that picnic supper for the church, you'll be okay. And you can invite the Scotts too, if you like."

Arnold tried to reassure her and, knowing she would not turn to his mother for help, he suggested she consult Mrs. Stonebridge, the minister's wife.

With great trepidation, Patricia called her the next morning. "Of course, you can take a leaf from my book, dear. Now you just do as I suggest and use your own imagination for the rest, and everything will be just fine. For a first course I'd suggest . . ."

The party was a great success and later, as Patricia and Arnold were doing the dishes, he hugged her and thanked her for doing such a good job. She glowed and said, "I'm so grateful to you for making me do it. I realize now that it's not

half as frightening or difficult as it seemed in my imagination."

"You've helped me tonight more than you realize," Arnold answered. "I didn't want to make you more anxious, so I didn't tell you that Williams is transferring to another company, and his job is open. I'd like to have it, and now I think there's a good chance I will. My boss' wife liked you very much, and you know as well as I do that in this town the wife's opinion has a lot to do with who gets what in the company."

Through Arnold's encouragement, patience and understanding, he helped Patricia overcome her fears and to grow along with him. Applying the same understanding to other areas of your marriage encourages your ability to share things. If a husband is all thumbs in the kitchen, his wife can be patient in showing him the way to do it; but if she becomes annoyed with him and says, "Leave it alone—you don't know how to do that!" and pushes him out of the room, he will not be much inclined to try again. And she may later find herself complaining that he never helps her. In contrast, a woman who is secure and can therefore be flexible in her role may find that her husband enjoys cooking, and she encourages him to prepare his favorite specialties, even boasting to friends of his ability. "The kitchen's a mess when he gets through, but he gets so much pleasure out of it I wouldn't stop him for the world!" They have a scrapbook in which they both accumulate recipes, and they often experiment together with new dishes, he contributing his knowledge of wine cookery and she her knowledge about herbs.

You can further enhance the blending of your personalities by taking a more active part in each other's interests. It does not mean that you must share *every* interest in common, or that you should become rivals in the same field, or that you must subordinate your own interests to those of your mate. It is rather a matter of making an effort to know at least something about what appeals to your partner so that you widen the scope of your com-

panionship. For example, if your husband collects stamps, you need not start a stamp collection of your own; but you can show your curiosity and interest by asking him questions, perhaps occasionally cutting out an article you think he might have missed. You, on the other hand, may help him try to understand your enjoyment of classical music, to which he was never exposed before, so that he too may grow to appreciate it.

Certainly there will be some interests you find you cannot share in common, no matter how much you try. He may be bored by the opera, and you may find card-playing dull. While you should not force these pastimes on each other, indulging in them occasionally, in order to please each other, is a necessary part of flexibility. It should be remembered, too, that having some spheres of interest in which you can participate together will make you less inclined to resent the time your mate devotes to those individual interests in which you do not share.

Companionship and flexibility arise again regarding vacations. It is important that a wife and husband spend their vacations together, free from work and household responsibilities, and the choice of a place should therefore suit the needs of both. This gives you an opportunity to rekindle your love ties and closeness in a relaxed, carefree atmosphere—in a sense, a repetition of your honeymoon, without the strain which may have been attendant during the newness of your early relationship. Going off on separate jaunts, unless extremely brief or for a rest or some emergency, tends to create a gulf between marriage partners and should be avoided as much as possible. A vacation spent together gives you happy, warm memories to reminisce about when the going is perhaps a little rough during the year.

Sharing old friends and making new ones is another way of expressing your companionship and flexibility. Rarely are two people always sufficient unto each other. Just as you need outside interests, you also need the company of other people as part of the "spice of life," to add flavor and stimulation to the companion-

ship you have already developed with your mate. Choosing friends whom both of you can enjoy is important. The problem arises when one of you has a friend whom your mate dislikes or who dislikes your mate, despite all genuine attempts to overcome the discord. Is it fair for your mate to ask you to give up this friendship or for you to foist your friend's company on your mate? Perhaps you can retain the friendship with a minimum of friction and discomfort to your marriage—possibly by seeing each other at lunchtime, alone—or your mate may be able to concede to occasional evenings in his company, if other people are present. Should this not be possible, you must then evaluate the importance of your friendship in relation to the happiness of your marriage. Into this evaluation goes the question of how much of your individuality each of you can insist upon in your marriage without infringing upon your partner's personality and sense of privacy. Few friendships are so close that they cannot, in time and with a little effort, be replaced by a new one which is equally worthwhile and which will bring enjoyment to both you and your mate.

How Competitiveness Mars Your Role Fulfillment

The problem of how much of your individuality you must give up in order to get along with another person is one which arises in all relationships. In marriage particularly, this goes into the core of your relationship with your husband or wife, because here you must not only merge your personalities but at the same time must also maintain your own identity. If you have accepted your role as a man or as a woman, you will be able to reach a complementary union where there is little or no competition (domination-submission struggle) between you, but rather a blending which reveals your emotional maturity.

¶ Ruth, a bright young medical doctor, was assigned to work with a prominent surgeon, Chris. Awe-stricken and filled with admiration of his abilities, Ruth went out of her way to make contributions which would be valuable to him. At times, though, resentment rose in her and she was tempted to quit, for she felt he gave her little recognition, that he was barely aware of how hard she worked for him. So she was flattered when Chris asked her to have dinner with him one night, believing he wanted to discuss their work. And she was surprised, indeed almost disappointed, to discover he was romantically interested in her. The great, unapproachable Dr. Chris, whom everyone looked up to as if he were God and who, it was common opinion at the hospital, acted as if he truly were! In time, they were married, and Ruth continued to work alongside him for the next year. After she had her first child, she talked a great deal about how much she missed practicing medicine. And when her second child was born, she engaged a nurse to care for the children while she went back to work, this time in her own private practice.

The ensuing months found Ruth taking more and more interest in her patients and seeing less and less of her children. When she spent time with Chris, it was usually to discuss patients and how she was helping them, rather than occurrences in their home life. If he indicated that the children seemed unruly and perhaps needed her at home more, she became irritated and countered with, "How can I neglect patients who need help? After all, the children have a good nurse to take care of them, and I'm home most evenings. How can you expect me to give up my work? You know how much yours means to you!"

Ruth failed to realize that these last two statements revealed the root of her emotional problem, her feeling of competition with Chris. This had manifested itself in the period when she worked with him, where she felt he received more recognition than she did. Her competitiveness accounted for her twinge of disappointment over his romantic interest in her and impelled her now to resume her career rather than raise her

family. Also, it created her need to maintain her independence by earning her own money rather than taking money from Chris, which made her feel like a child.

Such events occur in a marriage where both partners' masculine personality traits are predominant. The result is often a case of "power politics," a tug-of-war where both are constantly competing with, rather than complementing, each other. When the woman does not work outside her home, the way she displays her masculinity may be more transparent. She may boast that she drives the car better or fixes household appliances better than her husband, or make similar claims to superiority. This is due to her unconscious fear of being controlled by the strength she feels her husband has. Such a fear usually stems from unconscious identification with or fear of a strong male in her childhood: her father, a brother who got more recognition, or even a mother or sister whose personality traits were strongly masculine. This has produced hostile feelings within her which she displays toward her husband or other males who seem threatening to her position.

Often we see women who feel compelled to work, although they claim they would rather not. This may be their own excuse for their competitiveness, a rationalization of their inability to take on a *passive* role in their marriage, because it makes them feel dominated. Or their husbands may really want them to work. But in either case, they are bound to be hostile toward their mates. True, many husbands do not earn enough to support their wives, or insist that their wives work in the business with them. Such men may keep themselves in a continuing financial "hole" as an unconscious expression of their rebellion against being masculine and assuming responsibility. As a rule, they have instinctively chosen mates who outwardly complain about working, while inwardly wishing to assume the masculine role in the marriage. Careful self-exploration may help these

couples change their feelings and work out a more satisfying relationship together.

There is no doubt, however, that a marriage can be successful even when both partners work. But it means that they must be quite mature and realistic in their feelings and must fully understand their true role in their marriage. For example, when Ruth and Chris discussed their difficulties, he admitted he had become so engrossed in his own work and so accustomed to giving orders and having them followed without question, that he had failed to realize her needs for an outlet. He suggested that a solution might be for them to buy a house where she could have a limited practice and yet be at home when the children needed her. She would thus satisfy her need for recognition, feel she had an income of her own, and still be able to fulfill her role as a mother.

Obviously, Chris had confidence in himself and his abilities, and could therefore accept his wife's desire for a career. A husband who feels unsure of himself and his own capabilities, however, may very well resent his wife's working, particularly if she earns more money than he. And a woman who unconsciously feels "pushed around," inferior to men, may in turn resent her household duties. But two people who have a good measure of inner security, who understand themselves well, will be capable of recognizing and accepting their own individuality as well as the other person's. Some women can handle money better than men; some men can be better hosts than women at a party. They will know there are areas in which they themselves excel and other areas in which their mate may do better—but this will give them pleasure, pride and enjoyment instead of producing hostility and competitiveness. Two emotionally mature people in a marriage will be able to pool their personality assets in such a way that it nurtures their love and brings Emotional Comfort to both of them.

*A Smooth-Running
Marriage Requires Insight*

KEEPING A MARRIAGE RUNNING SMOOTHLY IS NOT A MAGICAL, intangible procedure to be left in the hands of the gods. It is down-to-earth, every-day handling of the problems as they come along; it is exploring your own and your mate's feelings; it is an awareness of what is happening between you, and a willingness to try to make some compromise toward a happy living arrangement.

Many marriages fail because couples are under the illusion that once they are married they may slacken their efforts without suffering any consequences. Their neglect and growing disregard for each other is so imperceptible that only when the final scene occurs do they become aware that something has gone wrong. That is why we sometimes see "the happiest couple I know" suddenly heading for the divorce courts.

The spark that touches off the explosion may not be a major

problem at all but rather some "little thing": the next door neighbor whose husband always lights the barbecue pit for his wife or always sends her flowers; the friend whose husband always takes his wife along on his business trips so that she has interesting stories to tell when she returns. Or it's the fellow down the block whose wife is interested in his hobbies and goes to the baseball games with him; or the taunt of, "Why can't you cook like my mother?" The retort is usually a rehash, a deluge of all the complaints and hostility which have been stored up and never expressed throughout their marriage.

*Airing Your Feelings
Deepens Your Love*

(Suppressing or repressing one hostile emotion, particularly in the beginning of a marriage, leads to blocking off other hostile or negative emotions, an accumulation which can only obstruct your love feelings. The result is usually an explosion at an unguarded moment which takes the other person by surprise—very often a public tirade because the presence of other people gives a false feeling of having an ally.

It is very important to remember that as long as hostile feelings are kept on the surface they are not so difficult to eliminate. If permitted to vegetate, however, they sink more deeply into your Unconscious, making it increasingly harder to express yourself in any way. Needless to say, though, it is of little value to tell you not to argue with your mate in public, unless you uncover what impels you to do so.

Talking out together your feelings of resentment and hostility is like bringing fresh air into your home. You must make it a point to discuss, as calmly and objectively as possible, the things which are bothering you, particularly the irritations you find in each other. Remember, too, that you cannot blame your partner

for every disagreement without considering your own part in it. You must try to see both sides and evaluate them, trying to change, where feasible.

Choosing the right moments for these discussions is equally important in achieving the desired understanding. Here, again, you must use your own intuition, your emotional wisdom. Harping on your own irritation, anger, or inconvenience when your mate is under emotional strain, for example, will only bring further disruption. In general, it is wiser not to add your own anger to the other person's. A good rule of thumb would be to show immediate understanding and sympathy, following it later with a discussion, once the crisis—real and/or emotional—has passed. Things said in the heat of the moment are frequently regretted; they cannot be retracted and often are not easily forgotten.

The essential factor is developing the art of communication between you. For it is your hostile feelings—conscious or unconscious—which decide to a large extent whether or not your marriage is a happy one.

Do You Take Your Mate for Granted?

Your wife was upset when you came home last night. But you buried yourself behind the newspaper, thinking, "She's *always* upset about *something*! Let her rant and rave. She'll quiet down after a while." Could you have tried to find out what was really upsetting her? Tried to understand her feelings? This would have been an opportunity for you to play the role of the good father for her and give her your emotional support.

Your husband has been looking troubled lately, has seemed exhausted in the evenings. Do you show an interest in his problems at the office? Have you talked with him about his growing

financial difficulties? Tried to cut down on expenses, to help lighten the burden? This might be where you must play the good mother.

And it's the little things that count, too.

How long is it since you've told your wife you love her? Or that she looks pretty? Have you brought her flowers lately or taken her out to dinner? Given her extra money for a new dress? Helped her with the dishes or the children when she's tired? Picked up after yourself in the bathroom? These are the times to be the lover and the companion.

How long is it since you've primped a little before your husband came home for dinner? Since you've greeted him with a kiss and a smile instead of a long list of complaints? Remembered he doesn't like his shirt collars starched? Fixed his favorite dish? You must be both a sweetheart and a wife.

In these and innumerable other situations, you must fulfill the various facets of your roles in order to sustain your closeness. A great part of this lies in taking care of your personal appearance and keeping up your mental and sexual attractiveness. When couples tend to become sloppy about their appearance and habits, assuming "the hunt is over," they run the risk of losing each other.

The important question is: *Do you take your wife (or husband) for granted?* If you do, it is a real danger signal. It requires close examination of all your feelings and a re-evaluation of what your marriage and your mate mean to you.

If your wife is upset and you dismiss it by saying she is always upset, perhaps you are really afraid to find out the true reasons. Maybe your life at the office or your Saturday golf game has become more important to you than your wife because you have lost interest in her. But perhaps, in your mind, your loss of interest is justified—she's like a child—and you feel hostile but nevertheless guilty toward her. Hiding behind your newspaper, ignoring her outburst, may be your expression of these feelings.

You may have married her because you wanted a protecting mother; but when she is upset she cannot take care of you, or you feel, unconsciously, that she is demanding that you take care of her. Or when you married her you wanted to play the father but now you're tired of it.

When your husband is in financial difficulty and you don't want to hear about it but go right on expecting all the same comforts and luxuries, it may be that you feel hostile because unconsciously you feel deprived of other things, such as affection, in your marriage. On the other hand, if as a child you were given material things instead of genuine love, you may have confused the two in your mind so that now, giving up the material things unconsciously means that love is being withheld. Or, perhaps you were originally attracted to your husband because you thought he would be able to take care of you, be the all-providing father. Now, his inability to do so means that you cannot be the dependent child; *you* must take care of *him*.

What is really happening when you lack concern for your mate is that you resist finding out about your life together, because of an unconscious fear. You may be afraid of discovering something wrong with your feelings toward each other, and fear having to delve any further. For this would require doing something actively, and you really hope that the problem will straighten itself out without your having to face it.

"But," you insist, "she knows I love her! And besides, who's got time, in a busy day, to go around always asking about my wife's—or, for that matter, anyone's—well-being?" It is, indeed, a sad commentary that so many of us have become so lackadaisical about showing genuine concern for our own family and for others, let alone for ourselves. Those of us who are interested in furthering our own well-being realize that we must pay close attention to how our loved ones feel and how they fare. If we don't ask and don't listen, we won't know. And not knowing means treading on dangerous ground.

Jealousy or Over-Trust

Taking each other for granted appears also in the form of jealousy or over-trust. It is common belief that if a man is jealous of his wife he loves her dearly. This is far from the truth. He is jealous because he either fears losing her, which will leave him "all alone," or because he believes he possesses her and therefore has a right to his "property," regardless of what she feels. (The same situation exists when a woman is jealous of her husband.) In some cases, both feelings are present: childish dependency gives rise to childish possessiveness, the belief that when you marry someone you own the other person for the rest of your life. This is almost a duplication of the childhood Oedipus-Electra situation, where one child may say to the other, "She's my mother—she's not *your* mother!"

In general, jealousy which becomes habitual takes on a paranoid form, in that the person becomes suspicious of other people without any real foundation.

Those who insist that their spouse would never stray from the nest or "cheat on them" also feel the need to think of their mates as possessions. They bolster their own unsure Ego by believing no one else would make as good a partner as they do, thereby reassuring themselves against their own suspicions because, unconsciously, they feel inadequate.

In airing your problems together, you may find many facets about yourselves and your relationship of which you were unaware. These revelations and the way you cope with the problems can awaken you to unexplored strength within yourselves, create new closeness, and a renewed foundation for emotional satisfaction.

Extramarital Relations

Being attracted to someone other than your marriage partner

or fantasizing about extramarital relationships once in a while is not unusual. Nor is it a sign of serious emotional difficulty so long as it does not interfere with your married life. As in everything else, it is a question of degree. It is only natural that an argument with your mate will make you feel momentarily hostile and mistreated and bring thoughts of revenge. If your marital pressures have become too strenuous, as will sometimes happen, you may temporarily feel you would like to escape from these mature responsibilities. A bit of humor, a brief vacation, or some time to yourself can do wonders in helping you over this hurdle and restoring your equilibrium. Your emotional maturity will, of course, determine the rapidity with which you overcome such resentment and hostility, to prevent your acting out your feelings and making a mistake which may mar the future of your marriage.

Sometimes a realistic situation occurs when, for example, a man has a heart condition or is physically incapacitated and therefore unable to have sexual relations with his wife over a long period of time. The way she copes with the situation will depend upon her own feelings toward her husband and her ability to sublimate her sexual desires. She may have fantasies about having an extramarital affair, and her control over her emotions will determine whether or not she carries them out. Again, this is a decision which each person must make, according to what his own emotional reactions will be and the effect it will have upon his mate.

In general, failure to fulfill any essential part of your marital role, as a result of conscious or unconscious hostility, is the basic cause for extramarital relations.

An extramarital affair may, for instance, express a desire for "forbidden fruit"—essentially a manifestation of unconscious hostility and rebellion. This is rooted in the conflict between our biological desires and the pressure from society, going way back to Adam and Eve. There has always been a fascination about

anything forbidden, as opposed to what is expected and even demanded of us. Starting in childhood, sexuality is dealt with as something forbidden us by one who represents authority. In marriage, the wife or husband may unconsciously become this authority figure to the other partner, causing him or her to rebel. This need for rebellion makes them tend to cling to their extramarital relationships, where they experience more excitement than in the accepted sexual and emotional outlet that marriage provides.

We see such a conflict present again among people who distinguish between "nice" girls and girls who are "not nice." A man who has been raised to feel sexual relations are permissible with "not nice" girls may have apparently satisfying premarital sexual union with his bride-to-be or with certain women who, in his mind, fit into this category. When he marries, however, he may suddenly find that he is impotent with his wife. For him, the legality of marriage has now unconsciously reclassified her among the "nice" girls, and he feels he must seek his sexual pleasure outside of his marriage.

The social demand for virginity often plays havoc with marriages. Many people believe that women should be virgins until they marry. Should the man discover, after marriage, that his wife has had previous sexual relations, he may be shocked and disappointed, may express his hostility by rebellion in the form of numerous extramarital affairs. On a deeper unconscious level, however, he may be expressing his unresolved childish anger because his father, rather than he, was always able to be first in the relationship with his mother (now represented by his wife).

Often, too, the social demand for virginity leads a woman to pretend to be a virgin or to refrain from premarital intercourse solely to induce a man to marry her. This can sometimes result in frigidity after marriage. If she has been pretending, she may fear her husband will discover her deception. If

she has had no sexual relations, she may be unable to make the emotional transition to accept them.

Frigidity in women frequently causes extramarital relationships. The husband, unable to satisfy his wife sexually, may feel rejected and insecure and take the blame upon himself; he may therefore seek to boost his Ego through sexual acceptance by another woman. The wife, feeling dissatisfied sexually, may blame her husband and seek a lover. When one lover cannot satisfy her, she seeks another and still another. Usually, she winds up being satisfied by none and disappointed in all, for she seldom realizes that the difficulty lies within herself, the result of undeveloped feelings.

Although extramarital relationships would seem to indicate only sexual incompatibility, this is not always the case. Your sexual relations are part of your *total* feelings for each other and will therefore be affected by hostility in any one or more areas of your relationship.

A husband may insist that he and his wife spend most of their time with his family, showing little interest and often disrespect for his in-laws and his wife's desire to be with her family, too. He is really showing his hostility toward *her*, regardless of his rationalizations. For if he truly loves her, he will make an effort to get along with his in-laws because he accepts them as a part of his wife and genuinely wishes to meet her emotional needs.

Religion is another area in which husband and wife may show contempt for each other. She may insist that he attend services or observe rituals because she prefers to do so. In attempting to control his thoughts and behavior, she will arouse his hostility toward her. If husband and wife are of different faiths, the problem is, of course, more difficult, unless they can permit each other to worship in the way they wish.

Hostility shows up again when a wife devotes most of her attention to the children, depriving her husband of her affection.

Other examples are disagreements over child-rearing, financial matters, home care, ethical considerations. Whatever the source of misunderstanding, it may eventually propel one or both partners toward extramarital affairs.

Saving Your Marriage

If you find you have frequent desires for extramarital relationships—regardless of whether you consummate them or merely fantasize about them—it is time to explore your feelings closely. Since infidelity is the most frequent cause of marital troubles, you must be certain not to block out these desires. Heightened irritation over other matters in your marriage may be a sign of these desires.

Some practical questions to approach the subject might be:

What do you find in the other person which you feel is lacking in your mate? Does he make you feel beautiful? Does she make you feel important? How do you know your lover will always be able to satisfy you, any more than your mate can? Remember that being married to someone is quite different from an infatuation which requires spending only a few intermittent hours together. Review in detail the ways in which you and your mate should have been fulfilling your roles. How much have you achieved? Determine honestly how much of this would be possible with your lover. If there was once a happy relationship with your mate, what do you think caused the change? How certain are you that this will not happen with your lover?

In examining your own motivations, you must also examine those of your lover. What is his or her purpose in choosing a relationship with a married person? For it does require clandestine meetings, a "back street" kind of under-cover intrigue which can only create feelings of guilt and hostility. Is she a young girl, or he a young man who unconsciously does not want the full

responsibilities of a marriage but seeks only a father or mother image? How much do you know of his or her past family relationships and male-female relationships?

You *must* try to observe your lover's behavior, *and* your own, with a degree of objectivity, attempting to find out whether there is true love between you. Compare it with the degree of love you have or have had with your marriage partner. Is it worth while to throw over the years of marriage you have enjoyed with your mate? If the years with your mate have not been quite enjoyable, it may still be possible for you to work out your problems together in order to salvage and rebuild your marriage.

It has been stated that there are certain "dangerous" years in marriage. There is no such thing. Danger can always threaten a marriage—on the seventh day, seventh month, or seventh year—if there is unresolved conscious or unconscious hostility between a husband and wife. For it frequently leads to mental cruelty toward each other, an acceptable reason for divorce in many states. When a man or woman leaves a mate after twenty years of marriage, unconscious emotional insecurity and hostility, mounting toward mental cruelty, have usually been present companions throughout their relationship. The climax may come, however, when one or the other partner reaches his forties or fifties. For this is an age when many people's emotional insecurity rises more keenly to the surface. They begin to doubt their own physical or mental attractiveness, fear the loss of it, and frequently seek immature reassurance from outside sources, from a person who does not perceive their insecurities as well as their mate does.

If a husband notices, for example, that his wife is starting to dress like a young girl and out of keeping with her years, this is the time he must play his role of the lover more strongly. He might make a subtle suggestion by buying her things he thinks more suitable to her age. He could take her out more often and should be particularly careful to pay her more compliments.

Even though she may sense he is being a bit over-solicitous, she will no doubt appreciate his understanding and overcome her difficulty more easily than if he teases her or ridicules her about it.

A wife who observes her forty- or fifty-year-old husband becoming concerned about losing his attractiveness can help herself and him greatly by intensifying her role as a sweetheart. He may, for instance, seek out the young girls at parties, admiring their youthfulness, preferring to joke and to dance with them. Rather than belittling him and making a fuss about it, his wife can perhaps counteract the situation by taking dancing lessons and learning the latest steps herself, by slimming down, buying a new wardrobe and making more frequent visits to the hairdresser and, most important, maintaining her own youthfulness of spirit. By subtly keeping up with him, playing the part of seductress as she once did, and thereby quietly inviting him to court her again, she stands a good chance of renewing and enriching their love ties. Of course, she must be able to recognize his heightened need for encouragement and emotional support and at the same time curb her own feelings of insecurity.

It should be stressed that infidelity does not always call for a divorce. Too many wives and husbands become unduly indignant over their mate's unfaithfulness and rush to the lawyer's office without further thought. Although infidelity cannot be excused, it must be regarded as a symptom of maladjustment and consequently examined and understood in the light of a dual responsibility. Consequently, before taking any final steps toward separation or divorce, competent help from a psychoanalyst or psychiatrist should always be sought by both husband and wife. Many love ties may still bind them together, and these can be the basis for reconstructing and revitalizing their marriage if they are willing to put forth the effort. A man may be emotionally insecure in some respects while still able to carry other of the important marital responsibilities, such as being a good companion and provider. His wife's personality traits may

unwittingly have played on some of his weak spots, intensifying his feelings of insecurity and causing him to resort to infidelity. If she becomes greatly overwrought about it, it may not be only that she feels rejected but that her pride is injured and she feels her "possession" slipping away from her. She may unconsciously even envy him his freedom to act out what she herself would like to do. Whatever her unconscious feelings, her emotions will tend to blind her from seeing the situation realistically; he, too, will be unable to understand his real motives behind his extra-marital affair. To avoid a repeated occurrence, both need to be helped toward emotional insight.

There are many cases on record where only one of the partners was willing to explore his feelings in an attempt to save a marriage. By overcoming his emotional difficulties, he was better able to cope with and accept those of his partner, thus improving the relationship between them. This is something only each individual can determine for himself—once he knows himself thoroughly.

A woman, for instance, who has sought in her husband the affection she felt was denied her as a child may, through self-understanding, lessen this need. As a result, she will demand less attention from her husband and not feel offended or neglected when he is pre-occupied with business matters or perhaps wishes to be alone. If her husband is a rather outwardly undemonstrative man, the diminished pressure on him to meet her demands may help him be more emotionally disposed to give of himself in the way he knows how. She, in turn, will be better able to recognize and appreciate the forms in which he is able to show his love for her, although they may be different from the displays she would originally have labeled signs of affection.

The question then is: If one of you must more often be the stronger in the partnership, are you willing to be that one without feeling hostile or throwing it up to your mate and playing the part of the long-suffering martyr?

In any event, divorce should always be the last resort, after everything else has failed to readjust the marriage. For the emotional problems which wreck it will, unless resolved, inevitably reveal themselves again in a new relationship. In fact, emotional disorders are more prevalent among single and divorced people, whereas we find the largest proportion of well-functioning emotions among those who are happily married. This does not mean that marriage has solved these individuals' emotional problems. Rather, emotionally healthy people are able to create a happy marriage, whereas emotionally immature ones are impeded by their own self-hatred and guilt from deriving happiness through marriage or from marrying at all. It is usually better, therefore, to remain in a situation and try to work out your feelings within its framework while you are being helped toward emotional growth. Rebuilding ties between yourself and your mate is preferable to jumping into a new relationship which may prove no more satisfying than the original one.

Together and Yet Separate

When a couple can say, "Our honeymoon has never ended," they are confirming their knowledge of the art of love. What they really mean is that they have never ceased to be aware of their individual roles in marriage. To know that it is important always to keep themselves mentally, sexually and physically attractive to their partner. To know that a joke or a smile at the right time can save the day, that a sympathetic caress may be all that is needed in a moment of emotional distress. To know that "I love you" means more than uttering the words, that bending, giving, adjusting were meant to be a constant growth and changing with the times, to fill each other's emotional needs while working toward their mutual goals. To know that through their love they have been able to make life easier and more enjoyable

for each other, to give spiritual sustenance while remaining separate and yet together. As Kahlil Gibran wrote of marriage in his book, *The Prophet*:

Love one another, but make not a bond
of love:

Let it rather be a moving sea between
the shores of your souls.

Fill each other's cup, but drink not from
one cup.

Give one another of your bread, but eat
not from the same loaf.

Sing and dance together and be joyous,
but let each one of you be alone,

Even as the strings of a lute are alone
though they quiver with the same music. . . .

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A New Path in Family Living

YOU HAVE LEARNED THE EFFECT YOUR FAMILY ENVIRONMENT had upon *your* reactions to life. In planning to raise a family of your own, then, your first questions, no doubt, are: *How can I prepare my child to meet life with courage, confidence, realism and wisdom? How can I spare him unnecessary emotional difficulties?*

This may sound like a tall order, but it is within the realm of accomplishment if you put your heart into it and use your insight in a broader way, perhaps, than ever before. You must use your emotional wisdom totally and consciously in order to know what is going on in the silent world of a child and meet his needs as fully as possible.

Through self-exploration you have learned how to develop your emotional maturity, to select a suitable mate, and to build a happy married life together. These are the first steps toward

creating a home climate which will be conducive to your child's emotional well-being. You will now learn how you can apply your self-knowledge toward establishing a new path of family living—a path which creates harmony and Emotional Comfort for yourselves and your children alike.

*Parents Are a Child's
First Society*

From experience, you know that if your day begins with an argument, your emotional well-being may sometimes be affected for the rest of the day. And so it is with the start of a child's life. For infants and children, because of their undeveloped emotions, become even more easily upset and disturbed. An atmosphere of emotional tension at the start of their lives will impress itself on their feelings. A child is happy only when he is secure in the knowledge that he is loved and wanted and appreciated, useful to himself and others, and guided with an understanding hand. Happiness comes to a child when he feels the spirit of his parents' joy from the first moment they hold him in their arms. If he is truly loved and wanted, he will sense it immediately and feel warm and content. For the infant is like a human antenna. Emotional tension communicates itself to him, heightening his feeling of insecurity, just as tender and calm handling of him allays his fears, making him feel warm and secure again.

Thus, the family environment, of such significance to adults, is of prime importance to children. Here they receive their first impulses while growing up, and it is here that the foundation is laid for their later development.

The essential elements for emotional security which every child needs are:

1. Genuine love, affection and understanding, a feeling of belonging and being wanted.

2. Feeling of achievement, recognition and success, the knowledge that he is adequate and in tune with himself and his world.
3. Enjoyment, fun and adventure, freedom to experience new things, to learn by himself and with others, to realize that work also can be fun.
4. Guidance and discipline.
5. Economic security.

These needs can be satisfied for a child only if *both* parents are consciously aware of the constructive elements necessary for a happy child and a happy family circle, and can contribute actively toward them. More significant than food, clothing and economic security, than school and books and all kinds of learning, are the genuine affection, understanding and interest the members of the family show toward one another. These feelings establish a true sense of emotional security, closeness and well-being and, at the same time, freedom between parents and children.

The degree of healthy emotional ties within the family determines the strength of the family as a unit. It also determines each member's emotional strength in his relationship to himself and the outside world—his work, his friendships, his loves—his development of a sense of reality. It is from the family, fundamentally, that each individual derives his emotional sustenance.

The attainment of a good family environment is like the growth of a well-planned garden. Each flower has enough air and light and water to feed it. No flower crowds out another or deprives another of its sustenance; yet each one contributes its own individual beauty to make the garden beautiful as a whole. The air and light and water of nature are the same as the love and understanding and affection which parents give to their children to help them grow.

What Family Tension Produces

At Columbia University, starting in 1944, I conducted a six-

year study of emotionally disturbed children, adolescents and their families, examining each member medically and psychiatrically. This study confirmed conclusively that *family tension* plays an enormous role in the initial development and continuation of emotional disturbances. Manifesting itself in the form of hostility, hatred and resentment, nagging and bickering, such tension within the family made the children feel like outsiders and led them to erratic or delinquent behavior.

(The effect of family tension upon children and parents emphasizes the need for both wife and husband to be emotionally ready for having children. If either one of you feels emotionally insecure, this feeling will be reflected in your family environment. A good relationship must therefore exist between you before you make any plans to have children. A child is no solution to a stormy marriage. On the contrary, it increases the tension between you and serves only to intensify the feeling of being in bondage.)

Plan for Your Parenthood

Having children should be a mutual decision arrived at through careful planning. Be sure both of you genuinely want a child, that you have the emotional stamina to raise him, and that you can give him sufficient financial support. While he does not require luxuries, the basic expenses cannot be avoided. If either of you feels in any way deprived by the addition of a new member to your family, you are bound to show hostility toward him. Therefore, if you and your mate feel any insecurity together—either emotional or economic—it would be wiser to delay having children until you have worked out these problems. A competent psychoanalyst or psychiatrist can be of great help in shortening this waiting period, particularly since economic difficulties often have psychological roots.

Procreation is a natural desire in couples who love each other and therefore want to give to life, but spacing of the children is equally important. A mother requires time to recover physically from a pregnancy and to adjust her emotions and her schedule of household routine to the care of the new family member. A father requires time to readjust his feelings, too, and also to work out his finances toward possible unforeseen expenses. Children born in too-rapid succession may cause tension, instead of happiness, in a home.

There are, of course, some valid reasons why married couples decide not to have children at all. Those whose cultural and religious backgrounds differ vastly may feel that children might cause excessive additional emotional strain. Complicated medical or biological conditions may be another reason for such a decision. A wife who is in poor physical health may be further weakened by having a child; if a husband is not too strong physically and therefore unable to work to full capacity, the economic expense of a child may bring him undue anxiety. Poor emotional health, frequent depressions or attacks of anxiety in either husband or wife can be another reason for not having children.

Let us, however, examine some of the psychological factors which may enter into a married couple's not having children.

Although sterility is one of the most commonly-known reasons for childless marriages, about one-third of the cases of sterility in women have been traceable to emotional causes. Annabelle was an example.

¶ Annabelle claimed that she and her husband, though very happy together, were upset because their ten years of marriage had produced no children. Yet medical doctors had pronounced both of them excellent physical specimens. So Annabelle had tried praying, wearing charms, doing anything else the neighbors suggested—all to no avail. Her family physician

finally suggested that she see a psychoanalyst. Skeptical about the idea, but desperate enough to try any hope, Annabelle came to me. As her treatment progressed, it became evident she had an unconscious disgust and fear of sex and childbirth. While it took some time for her to face these feelings, after completion of her psychoanalysis she was able to understand and cope with these fears, and finally conceived. Then, six years later, Annabelle was back! "Can you stop my desire to have children?" she wanted to know. "Three are enough responsibility for me to handle!"

Husbands and wives may give many reasons for not wanting children: they cannot afford them; they haven't the patience; they're more interested in their career. Frequently, however, these are rationalizations which conceal their own emotional insecurity. Men often claim their income is not sufficient to support a child because, unconsciously, they fear his usurping their position in their wives' affections. A woman who prefers her career to child-rearing may feel equally insecure, fearing that a child will tie her down so that her husband will become more interested in other women than in her.

There are many more couples, however, where both husband and wife consciously want to have a child. But when the baby is born, they find that they are unable to cope with the responsibility. Couples sometimes have children because they feel they *should*. Sometimes, too, a woman feels, unconsciously, that this is the only way to make her husband feel bound to her. Or a man may feel that "the only way to keep a woman at home, where she belongs, is to keep her 'barefoot in winter and pregnant in summer.' "

People such as these need emotional help and, for the benefit of their children as well as themselves, should explore their feelings thoroughly before proceeding toward parenthood.

The Joy Children Bring

The only true motivation for having children is your genuine love and the desire to share and perpetuate that love. Your offspring then become a symbol of the total feeling of unity between you, bringing with them a renewal of the original sense of well-being in which they were conceived.

In a happy marriage, children are the result of creativity, the creative love between you and your mate—a symbol of your fusion, your desire to give something to life. That you can take care of your helpless infant, give him food when he cries, console him when he is unhappy, and satisfy him so completely that he falls off to sleep in your arms gives you a warm feeling of accomplishment, of strength and worth.

As he grows up, he becomes a greater source of enjoyment for you. He shows you love the way you have shown love to him. He comforts *you* when *you* are unhappy—and he shares with you the pleasures that *he* finds. (Seeing the world through the eyes of a child is to discover it anew; and seeing your own reflections in him is like self-revelation.)

Watching your child grow up in your own image, an extension of your own Egos and yet a personality within himself, expands your feeling of creativity. At times he is a source of responsibility and concern—soil for your own growth and maturation. Then, as he gradually grows and matures, you prepare yourself for the hardest task a parent must face—the day when he will leave you to go out in the world on his own. Yet when you see him fondling his own child, you know again that there has been no loss at all; through him, you have once more given something to life.

Every child needs to feel loved and wanted—by *both* parents. The emotionally secure child is one who feels he can look up to his parents with pride and confidence. He knows he can rely on both of them for leadership and guidance, for fun and pleasure, understanding and protection. Mother comes to mean home,

shelter and comforting, while father stands for adventure, the big outside world. When both parents are active partners in guiding their home, there is a real foundation for emotional equilibrium and well-being among all the family members.

If only one parent takes an active role in the family, making most of the decisions, showing the interest, or administering the discipline, the child senses this quickly. He resents the weaker or passive parent. He may then unconsciously demand that the stronger one make up for the lack of direction he feels from the other. For while a child's fears make him hostile, his hostility also makes him fearful. He relies on the control from both his parents to reassure him that they will not let him do anything terribly wrong. They must act as a unit, with all the consistency of a team, so that the growing child becomes aware of this unity. When he discovers that they both agree upon important matters, he will recognize that he cannot pit one against the other. Nor will he feel guilty because he must divide his loyalties. He feels a part of the family unit.

The child whose parents take an active interest in him from the moment he is born becomes acquainted with both of them. He accepts them as part of himself and himself as part of them; he identifies with them and feels that he belongs to them. For the little girl, her mother becomes someone after whom she can model herself, and her father is her first concept of what a man should be. The little boy looks to his father as a model, and his mother is his beginning idea of all future women. If the parental examples are healthy ones, the child will develop healthy identification and therefore a deep sense of belonging, of emotional security and well-being.

The Father's Role

A father's role begins in the baby's prenatal period. Besides physical care during pregnancy, a mother needs emotional care,

perhaps even more than at any other time. For her emotional well-being determines to a great extent the emotional state of the baby to be born. If, for example, the mother is tense and upset, this tension will no doubt be transmitted to the embryo. Although we have no conclusive proof, there is good indication that emotional tension may cause changes in the mother's body metabolism and chemistry, and affect the child's prenatal development.

The prospective father can therefore be of tremendous assistance in maintaining his wife's emotional health during her pregnancy by showing her every possible consideration, without unduly pampering her. Reassuring her that he still loves her despite her physical disfigurement and necessary sexual abstinence, particularly during the latter part of her pregnancy, can be helpful to her.

Sometimes a husband becomes over-solicitous of his wife during her pregnancy, because of unconscious guilt feelings about his responsibility in causing her present condition. Gaining knowledge and understanding of the naturalness of any physical discomfort will help allay his fears and guilt feelings. He should, in fact, accompany his wife on her visits to the obstetrician. There, both husband and wife can talk out their fears and anxieties and share an understanding of the growth of their coming child.

Planning together for rearranging their budget, deciding where the baby will sleep, and readjusting their mutual routines when the infant is born are matters in which the husband should also take his role. In this way, he shares with his wife the experience of the pregnancy. They feel closer because she feels her husband's interest in his child and in her, and he himself feels that carrying a child is really a mutual experience and not something reserved only for a woman. Taking a course for prospective fathers in learning how to handle a new-born baby will also add to his feeling of being a part of this experience.

Such interest in the unborn child presupposes, of course, that the father truly wants a child. Many fathers show little or no interest in their offspring until the baby is several months old; some show no interest in their child throughout his entire life. He has to fend for himself without the benefit of a father's emotional support and guidance. Such "absentee fatherhood" may stem from the time when the father felt unconscious hostility and resentment because his wife's interest and attention was centered around the infant. Taking an active part in the care and welfare of the baby can, therefore, help the father overcome this and later hostility. It restores his own feeling of being a necessary part of the family circle and sets a pattern for his future role in his child's life.

The Mother's Role

A woman must be mindful that a child is not a replacement for her husband. Her role as a mother applies to both of them, and a husband needs the reassurance that her role as a wife and companion is not going to be discontinued, that her love is not going to be diverted completely toward the child.

It is equally important that a woman be especially aware of her emotional state during pregnancy. She may have anxieties and fears throughout this period, perhaps connected with some discomfort in carrying the child, anticipation of pain in childbirth, or fear of not having a normal baby. Talking out such feelings with her obstetrician and her husband may help keep her calm.

Emotional and physical distress in child-bearing results from unconscious feelings, but these may not always express a rejection of the child himself but only a dislike for the birth process itself.

It is an established fact, however, that women who are essen-

tially free from unconscious fears, hostility, or guilt feelings will experience little discomfort, such as morning sickness during pregnancy or excessive pain in giving birth. We find frequently that women feel guilty about having had pleasure through sexual intercourse so they must pay with pain in childbirth, a form of punishment which they inflict upon themselves. Some women who feel undue pain in childbirth, barring that caused by organic conditions, consciously or unconsciously do not want to have a child. During the birth process, they unwittingly hold back instead of bearing down to expel the baby, and so increase the pain.

A woman's anxiety during birth is often alleviated if her husband can remain with her until and even during the time of delivery. In any event, if she understands herself and her unconscious motivations, she has a better chance for more comfortable childbirth and greater maternal love toward her child.

*The Foundation
for Your Child's
Healthy Emotional Growth*

HEALTHY PARENTAL LOVE CREATES IN BOTH MOTHER AND father a desire to protect their child. This instinct is more strongly developed in women, however, because of their biological closeness to their infant. The protection the mother's body gives the baby during pregnancy deepens her tendency to foster and protect her child after his birth. It is, in fact, essential for the infant's well-being that the mother maintain this womb-like security for him after birth.

***Breast-Feeding Benefits
Both Mother and Child***

Breast-feeding is the best way for a mother and her new-born

child to continue their biological closeness and thus start a sound path in family living. A mother who genuinely loves and wants her infant will, moreover, have a strong desire to give him milk from her own breast. Her maternal instinct tells her to.

Anyone who has watched a nursing baby can see how he fondles the breast and is exceedingly happy and satisfied. It is quite astounding to observe how he feels. I know of no better way of depicting it than to quote Freud: "Whoever has seen the satiated infant sink back from the breast to fall asleep with flushed cheeks and a happy smile must see that the picture is identical to the expression of sexual satisfaction in later life." The contact with his mother's body, particularly with the skin, and the flow of warm milk, reproduce for the infant his previous secure state as an embryo surrounded by amniotic fluid. This is essential in counteracting for him the impact of being born, of leaving his former secure place in the womb.

Since the skin is an organ of emotion, breast-feeding becomes a pleasurable experience for the mother, as well. Through the infant's closeness to her, his sucking and touching, she receives stimuli which relax her and enhance her emotional well-being.

To grow up emotionally well, the infant needs, and receives, constant reassurance that his mother is there, able to care for him. At the same time, the mother feels able to do something positive for her child; she has a keen sense of accomplishment because it is her own body, her own biology that makes it possible. The food and the closeness are then the means through which they establish a healthy relationship between them; these become the infant's sole symbol for love.

For that reason, it is time that the public be reoriented to the necessity for infant and mother being in the same room in the maternity ward—a rooming-in arrangement which a few hospitals have now instituted. It is sad, indeed, that so many consider this a new discovery, when it should always have been that way. For it allows a mother to watch her baby and touch him,

to get used to the idea that he belongs to her before she takes on all the responsibilities of caring for him.

*Overcoming Inability to Breast-
Feed Your Child*

As a rule, a mother who is healthy emotionally and physically will have supple nipples and produce ample milk to nurse her infant. Her husband, doctor, nurse, and family should encourage her toward breast-feeding rather than permitting social pressures or advertising to influence her against it.

Definite and prolonged illness, or other biological conditions may, however, affect the quantity or quality of the mother's milk, making breast-feeding difficult or impossible. Sometimes, too, reluctance toward breast-feeding due to unconscious fears or hostility toward the child may affect a mother's ability to nurse him. The nipples become dry and hard and the flow of milk decreases or stops, causing painful sensations to her and leaving the infant unsatisfied.

A mother who does not have enough milk for her baby can supplement with bottle feeding, provided she uses as much of her own milk as possible, in order to maintain the baby's sense of security. For the mother who is totally unable to nurse her child, bottle feeding is, of course, a necessity, and she need not feel guilty about being unable to nurse him. She can stimulate the breast-feeding experience by holding the baby close to her, against her bare skin rather than against her apron or dress. It is important, too, that she—and no one else—give the baby his bottle. Remember that a new-born infant does not know how to use his sight and therefore can rely only upon his sensations to tell him that all's right with his own little world. He soon gets the "feel" of his mother and becomes secure with her. If too many different people feed him, he will feel alienated from the

closeness to his mother and will begin to feel insecure. An infant may suddenly refuse the bottle for no apparent reason. The explanation may really be quite simple: he is protesting against being shifted about; he wants just one person—his mother. Forced to do without her, he doesn't want anyone else. He can express his resentment only by crying and refusing his food, his way of telling you he feels insecure and frightened.

Under no circumstances should parents leave an infant alone to drink from a bottle supported by a holder. The importance of the child's feeding time is that it builds his feeling of security and warmth. The procedure should not be a mechanical one but rather an emotional one during which a close tie is established between the mother and her infant, from the moment of birth.

Whether breast-feeding or bottle-feeding, every mother ought to become aware of the delicate process taking place in the mind of her infant, so that she can provide him with emotional care that may form a basis for his mature self-development. By establishing an early emotional relationship with him, she counteracts any feelings of rejection he may have and thereby lessens the possibilities of tension between them. This, in turn, counteracts one origin of family tension.

Weaning the Child

Many mothers are afraid that through breast-feeding their children become over-indulged and will demand constant attention. This need not happen at all. A mother who is perceptive, who studies her child, can learn to detect his needs by the way he cries, and thus temper his demands for attention. If the baby is dry, has been fed and burped, has no colic or fever, there is little harm in letting him cry occasionally.

Sometimes a baby may cry because a noise frightens him, he is bored, or is just testing his lung-power. A reassuring pat or the

sound of a voice is often sufficient to calm any momentary anxiety he feels; a toy may divert his interest and keep him occupied. Both mother and father must be aware of their own anxieties or irritation in handling the child, lest these be communicated to him and make him fretful or over-indulged. Even an infant learns very quickly to sense his parents' feelings of insecurity and use them to get more attention than is necessary.

Over-indulgence and building your child's tolerance for frustration is a problem throughout his rearing. You must be especially aware of it in weaning the baby from breast-feeding, because of the close dependency which has been established. Begin by substituting one cup-feeding for the usual nursing, preferably at a daytime meal, and increase gradually until breast-feeding has ceased. Normally, weaning should take three to four weeks at the maximum, starting when the child is seven or eight months old. Already accustomed to solid food, his mother's milk is of less nutritive importance to him. Emotionally, however, he still needs to feel close to her, and she can provide this reassurance by giving him attention in other ways, such as holding him or making a game of drinking from a cup. If he still persists in wanting to be nursed, she must take a firm attitude—without punishing or scolding him but at the same time giving in less and less to his demands, thereby helping him to realize that it is time for a more grown-up step.

Every mother must recognize that this is the end of her child's oral period and the time for her to disentangle herself a bit from him. She needs to employ all her ingenuity and care and be particularly sensitive to his readiness to leave this infantile stage. For her child's future emotional health depends upon the insight she displays in guiding him, in building his tolerance for frustration by filling in the "pleasure gaps" with other diversions and amusements. If she is patient and imaginative, she can help him overcome his desire to remain in the totally dependent nursing stage. A mother who weans her child gradually and

calmly, without harshness or hysteria, can make growing up seem like fun to him and prepare him for future self-confidence.

Helping Your Child Through the Anal Stage

Toilet-training, or the anal stage, is another vital step in your child's development. It is important that both father and mother help him go through it with the least possible detriment to his emotions. Although toilet-training should begin when a child is approximately fourteen to eighteen months old, every child's speed of progress varies, and not every child is toilet-trained at the same age. You must try to determine when yours is ready for new steps.

It is important to be aware, too, that young children do not have full control of their muscles and therefore cannot always wait until they reach the bathroom. If he soils himself during this stage, you should not become upset and think he does it to spite you or because he wants to return (regress) to his infancy. Usually, he is simply confused by your sudden lack of acceptance of a habit which you previously permitted him. If you yourselves are not compulsive, you will be tolerant of your child's "accidents." Making the use of the toilet seem like an exciting adventure, and praising him when he uses it correctly, will increase his incentive to do so.

Expecting or pressuring your child to "produce" at the specific time you stipulate may cause him to rebel and hold back. He has an uncanny way of knowing what is most likely to bring an adverse reaction from his parents. If he observes that his mother becomes upset or punishes him, he may "hold back," as a way of punishing her when he feels hostile toward her. This can carry over into other areas of his behavior, making him stubborn, miserly, and compulsive.

Children are also quite curious about themselves at this age and often begin to play with their own feces. They want to see what they have been able to do. Scolding and punishing them for it, telling them "it's dirty" may eventually lead to your child's feeling a revulsion about his own body functions. Rather, try to divert his attention in some way.

Guiding your child through this phase with understanding can help him immensely. For if he passes easily and comfortably through his anal stage he will have the same feeling of confidence and pride in all of his future accomplishments. He will tend to be creative, flexible, and generous—happy to part with what he has produced and to share it with others.

Aggression in Children

During the anal period children become suddenly aggressive and destructive. At the Hampstead Nurseries in London Dorothy T. Burlingame and Anna Freud made the following observations of children between the ages of one and two: "When put together in a playpen, they will bite each other, pull each other's hair, and steal each other's toys, without regard for the other child's unhappiness. They will destroy their toys, pull off the arms and legs of their dolls or soldiers, smash whatever is breakable, and will only mind the result because complete destruction of the toy prevents further play. The more their independence and strength grow, the more they will have to be watched so as not to create too much damage, not to hurt each other or those weaker than themselves. . . ."*

Many children, in expressing their aggressiveness, will take their toys apart. If you observe them carefully, however, you will note that they are often filled with consternation at being unable to put them together again, and they run to you with a demand

* Burlingame, Dorothy T., and Freud, Anna, *Young Children in Wartime. A Year's Work in a Residential War Nursery*. London: Allen & Unwin, 1942.

of, "Fix it! Fix it!" Their destructiveness was far more a result of their growing curiosity and exploration; they want to see how things work.

A child raised by parents who are unaware of the meaning of such displays of aggressiveness in children may grow unduly disturbed because his parents tend to punish him too severely in an attempt to stop his destructiveness. If the punishment is too harsh, it may crush him, stunt his personality, or suppress his healthy aggressiveness and make him become fearful and shy. Remember that the shy child is just as often a hostile one, though he does not display his anger outwardly.

We see, then, that there can be many reasons why a child is destructively aggressive. It is not always that he is jealous of his new-born sister, who takes away from him the attention previously lavished on him alone; or that he has received so much punishment that he finally rebels against it with destructiveness, meting out the same punishment to his toys or smaller children. He is also testing his own power, which he has suddenly discovered and does not know how to use properly.

Father Sharing the Baby with Mother

It may sound as if the father has little part in the child's early development, but this is far from the case. His wife needs both his emotional support and his help, to reinforce her self-confidence and ease the strain of the demands on her time and energy. Besides practical help such as changing diapers, doing some household chores, he can hold the baby for burping, tend him when he cries, help wean and toilet-train him, and in other ways make the infant aware of his presence as a father. The young child soon learns that his daddy has a role in his life and looks forward to his homecoming in the evening for perhaps a

bit of rough-house, the sight of a new face and new games, a kind of treatment different from his mother's.

By being with his child for periods of time, a father experiences the joy of watching his child grow—as a first-hand observer rather than through accounts from his wife. The child, in turn, senses his parents' delight, performs for them as they watch his movements: his laughter, the fun he has crawling around and exploring, the glee he shows over the games they play with him, his exuberance when he first stands on his own two feet. This is the most triumphant moment of his life so far, for he has achieved the stature of a man by showing the superiority of human beings over four-footed animals.

Sharing these moments gives added impetus to the love between two parents, creating a closer feeling within the total family circle. To the child, his father becomes as familiar a personality as his mother, and he knows he has two people to depend upon for security, guidance, fun, and comforting.

The Oedipus (or Electra) Stage

Helping your child to weather both the oral and anal stages with a minimum of emotional difficulty will prepare him better for experiencing the Oedipus (or Electra) stage, which lasts from approximately his third to his sixth year. Frequently when he sees the devotion between his parents he tends to feel like an outsider. If he is an only child, this may be more pronounced.

By the time he has reached this stage, you are generally able to read his every expression and hear what is behind some of the statements he makes. "When I grow up I'm going to marry Mommy," he pointedly tells his father. You must sense the moments when he feels left out of your closeness and go out of your way to make him feel accepted and wanted. Let him sit close, perhaps even between you. And give him time alone with

each of you, so that he feels he can sometimes have each parent "all to himself."

If you have several children, you must bear in mind the different stages each of them is going through at any given time. Particularly, you must be aware of what is technically called "sibling rivalry"—resentment and hostility which are bound to crop up among them. The youngest wants to be the oldest, the oldest wants to be the youngest, whenever it seems more convenient. Consciously or unconsciously, each child vies to win his parents' love and devotion, playing up to them or reacting with rebellious or other negative behavior, because in this excessively possessive stage he wants everything for himself, regardless of how fairly you may treat him. Children sense immediately when one child is the favorite, however subtle the differentiation may be. The effects will show up immediately in aggressiveness or destructiveness against the favorite (or the one they imagine is the favorite), or in hostility toward their parents.

Although the boys want affection primarily from their mother, and the girls essentially from their father, they each want *complete* attention from *both* parents. They are torn between love and hostility for the parent of the same sex. At the same time, each child strives, consciously or unconsciously, to be cock-of-the-walk and push the other children out of the nest. These desires, however, are always accompanied by feelings of guilt, since they cannot distinguish between feeling and action. If a child accomplishes his purpose, his guilt feelings may be even greater; if another child triumphs over him, he feels rejected and hostile and therefore also guilty.

Obviously children at this stage are filled with ambivalence. They attach themselves to their parents, showing their dependency. But their hostility, particularly toward the parent of the same sex, shows their growing independence. The boys want to prove they can be a man like Daddy; the girls want to displace their mother. Dressing up in their parents' clothes or in other

ways imitating and trying to emulate them, shows their growing identification with their parents.

The Oedipus-Electra stage is one of the most important for your children and for you, as parents. Remember that your child's sexual urges have come more to the surface, without his being able to understand what is happening to him. He is confused and bewildered, sensitive to the slightest affront, and easily hurt or rejected. To cope with such sensitivity you must use every bit of your emotional maturity if you are to help him successfully through this period. You must be more observant, more patient, more guiding, and more genuinely giving. A few reminders may be helpful to you:

1. Express your sympathy at once, when something goes wrong for your child. Withhold criticism until he is calm, and then criticize only in a constructive and understanding way. What may seem a trivial incident to you may be of tremendous importance to him.
2. Encourage your child to make his own friends and bring them into your home. Join him in this entertaining sometimes, encouraging him to think of you as a source of fun and adventure instead of as rulers of the roost who lay down the law.
3. Encourage your child to do things independently—to dress himself at his own pace, take care of his own toys, or go on small errands for you—and praise him for accomplishments which are in accordance with his age level.
4. Do not tease your child by indicating in words or action that you love another child more than him. Never use him as a foil in a family argument where he must divide his loyalties.
5. Do not scold or lecture your child in front of others or compare his behavior and accomplishments with those of other children.

During this stage you must be watchful of your child's intensi-

fied need to attach himself to you. For instance, he may be reluctant to go to school and give all sorts of excuses for staying at home. Unconsciously he may fear he is losing his foothold in the family. But more likely he is afraid of authority, which the teachers represent, and therefore he seeks you as the less fearful authority. If this is the case, help him overcome this fear by showing him more kindness and sympathy, reassuring him by taking him to school for a while and by spending more time with him when he is at home.

Your emotional insight into yourselves can help you control and curb your own natural tendency to foster his attachment to you. Parents who take excessive pride in their child's devotion and dependency upon them often do not realize they are delaying his emotional growth, so that he may remain emotionally stunted in adulthood.

A child who constantly prefers to remain at home with his mother can be gently encouraged to break this dependency. She might invite a few of the neighborhood children in to play with him. She can play a few games with them to give her child the feeling she is still there and is not rejecting him by shunting him off to others. Eventually, he will become engrossed in playing and forget about her leaving the room. Thus, through experience, he learns that he can derive pleasure from being with other people as well as with his mother.

At the same time, the child must learn that parents have a right to be by themselves or with their own friends. Remind him, for instance, that "we took you to the zoo today, and Mommy and Daddy are going to the movies tonight." The important thing is for him to recognize that his parents have a life of their own, too.

A frequent occurrence during the Oedipal-Electra stage is a child's insistence on sleeping with his parents or the one parent to whom he is attached. Here, too, you must be keenly aware and intuitive. Occasional permissiveness, for a short while, can

help him overcome this desire. But too much of such indulgence may create in him unconscious guilt feelings because he is displacing one of his parents. He must be taught that while he belongs to his parents, they are a unit in themselves.

Under no circumstances will forcing your child or shaming him out of doing things be of value to him or you. It will, in fact, only increase his anxiety and fears, strengthening his feelings of rejection and hostility which may then remain with him throughout his growth.

Guiding Your Child Through His Sexual Development

It is essential that you understand the phases of your child's sexual development, to help him accept sex as a natural part of himself. Over-permissiveness will limit his level of tolerance for frustration; but too much restriction of his sex-play may lead him to develop disgust for his own body and to feel, consciously or unconsciously, that he is not supposed to have any pleasure.

A young mother once expressed to me her concern over her little girl's apparent masturbation while sitting on the toilet seat. The more the mother attempted to stop her, the more she persisted. After speaking with me, she began to realize this was a stage in her daughter's development, a part of the child's natural self-discovery. Although the mother had been on the verge of punishing her child, she fortunately had not done so. Instead, she began to divert the child's attention by playing some games with her or giving her toys to distract her. Thus she was calmly and gradually building an acceptance of sex and a tolerance for frustration in her child.

Every youngster wants to examine himself, his parents, other children, new-born infants. It is a natural part of his curiosity, his growing awareness of himself and those around him. As an

infant, his feet and hands are the main areas of inspection. But as he grows he becomes increasingly aware that touching his genitals will give him pleasure. And he may seek this pleasure more frequently when he feels insecure.

You can therefore do wonders by remaining calm in these situations. The less to-do you make about your child's sex-play, the sooner it begins to assume its correct proportions in his mind. Keeping him active and interested will help. He should not be permitted to lie around in bed for long periods once he is awake, as this may stimulate his tendency toward masturbation. It is impossible, however, to prevent children from playing "doctor" or similar games, nor should you show that it upsets you.

If you treat the subject of sex frankly and yet matter-of-factly, in a natural manner, your child will do the same. Answer questions from children and adolescents honestly, on a level which they can understand, without going into unnecessary detail until they ask further questions. If your child senses, however, that you place a taboo on talking about sex, he will be less likely to ask questions of you and more likely to develop problems about it.

A young child repeatedly asks questions like: Where does the sun go? Why is there a moon? How did the ocean get here? On the surface, these do not seem to be questions about sex; however, that may be what he really wants to know, although unconsciously he may not dare to ask questions directly. He therefore digresses into incessant questioning about apparently nebulous matters; for him, sex falls particularly into the realm of the great and puzzling unknown.

At such times you must be especially intuitive and answer his questions patiently and calmly. Then, at the first opportunity, give him gradual and simple information about the facts of life. There are many good books on the subject, written specifically for children of various ages. If you feel reluctant or uncom-

fortable about giving your child sex instruction or feel it to be an intrusion on your privacy, it is time to re-explore your own attitudes toward sex. Remnants of guilt or hostility about your own sexual life will have direct bearing on your reactions to your youngster and on his attitudes toward you.

A child's learning about sex should be a gradual gathering of factual knowledge about himself and the opposite sex. A girl should be given an early awareness that when she is ten or eleven years old her breasts will begin to grow and that at twelve or thirteen her menstrual period will start, and what this means to her as a woman, so that she will not be bewildered but rather look forward to her own sexual development.

A boy also needs early preparation for beginning manhood, to know, for example, that he will have nocturnal emissions which are normal and frightening only to the adolescent who does not understand the phenomenon. It is up to you as parents to help build in your children healthy acceptance and anticipation of their roles as men and women.

The Adolescent

The adolescent is, at heart, a rebel. He is confused and somewhat at a loss to settle his emotional conflicts—the fight between his childish and his growing adult desires. He wavers between remaining a child who wants to play and becoming an adult who accepts responsibilities. The teen-ager is at an in-between age, a beautiful and dangerous period; beautiful because he is idealistic and dreaming, dangerous because he feels heightened power and force within himself. Puberty has brought an upsurge of emotions in him, making it difficult for him to cope with his own feelings and desires connected with his biological development.

This upsurge is reflected in his relationship with his parents.

Unconsciously, the adolescent strives to relinquish his childish feelings and become an adult. Simultaneously unsure of the amount of responsibility he can handle and uncertain that his parents will accept him as an adult on their own level, he becomes defensive and rebellious. More than ever, he wants and needs understanding guidance from his parents which will not intimate that he is still a child who is unable to make his own decisions. He needs to feel that his parents will stand by him and encourage him to go out on his own, that they are interested in what he is doing, how he feels and what he thinks, while still allowing him a reasonable degree of personal privacy. He seeks from them a balance of freedom and discipline.

This period is your opportunity, as parents, further to prepare your youngster for realizing and fulfilling his role in society. His needs center around three main areas in which you can help him grow successfully into adulthood: (1) allowing him to gain independence from you; (2) helping him to make a heterosexual adjustment; (3) guiding him toward choosing satisfying work according to his own abilities.

*Parents and Children
Are Human Beings*

IT IS IMPORTANT FOR YOU, AS PARENTS, TO UNDERSTAND THAT you are not always at fault when your child becomes hostile, resentful, and emotionally insecure. We are all individuals, and each of us reacts to situations differently. Some children are more sensitive and less able to bear the brunt of anger or rejection, while with others it rolls off their backs like water off a duck's.

*Parents Are Not Always Responsible
for Children's Difficulties*

Children often develop feelings of hostility because of situations which are beyond their parents' control. The sequence of any one child's birth into the family may make him feel re-

sentful and hostile toward you and his brothers or sisters. Rivalry for your affection, for instance, may begin between the first-born and last-born; or the middle-born child may feel left out. Sometimes an incident in school or on the playground, which they do not divulge to you, may upset and disturb them.

Yet many youngsters tend to say, no matter what is wrong with them, that they were rejected by their mothers or fathers. Parents become the scapegoat for all the difficulties, because the child's (and sometimes the adult's) emotional immaturity prevents him from taking the responsibility for some of his daily problems. It is true that there are mothers and fathers who do reject their children, consciously or unconsciously. But not every parent causes the great emotional damage often attributed to him.

A mother may, for instance, become pregnant again while a child is still young and therefore be unable to give him her attention as totally as she had before; if he is hyper-sensitive he may feel rejected. Or she may become ill or depressed while nursing and be less receptive to her children. Some mothers must work during the day to assist the family financially. Illness in the family may temporarily divert her attention toward one child in particular or away from all her children.

A father may have a job which requires his traveling and being away from home a great deal. Or he may have to work at night. If he is overtired when he comes home, he may be less patient or unable to show avid interest in keeping track of what his children are doing at school, on the ball field, or with their music lessons.

A mother also has a thousand-and-one activities to take care of during the normal course of a day. Besides household chores, she must get sister a new dress for her first date, buy new shoes for baby, placate the day-girl who comes to clean, and many other major or minor tasks. Parents with financial difficulties may have to send their child to work before he is really ready

for such responsibility; or, if they both work, they may ask the oldest one to supervise the others, or let each one shift for himself more than would normally be necessary.

But children usually find it difficult to understand that these and similar circumstances are unavoidable. All they know is that in some way they feel unloved or neglected, regardless of the validity of the reasons, and their resentment begins to build.

When you discern hidden or overt signs of such feelings in your child, you can help him and yourselves by trying to give him some special attentions when time permits or by sitting down with him and talking out the problem, so that he realizes you understand his feelings. A child's feeling of being loved is built more by the quality than the quantity of attention and time you devote to him.

Working Mothers

If a mother works and cannot be at home until dinner hour, her children may feel less secure emotionally. Returning to an empty house after school hours may instill in them a feeling that they have no one to turn to, that no one cares about them.

To temper hostile feelings which may develop in these situations, parents should try to give special attention to the children in the evenings. Encouraging them to talk about what has happened to them during the day and planning weekend family outings, however brief, can also be helpful. If possible, the mother might arrange to do some of her work at home or on a part-time basis. She might, for instance, stop working at three o'clock and go directly home. In this way, when her children return from school and call up the stairs, "Hey, Mom!" she is there to greet them with a welcoming response. Although they may not need her for anything at this specific time, they are re-

assured by her very presence. They know she is there to handle any emergencies, and they feel more content.

Leaving your children alone at a reasonable age will not harm them. It does, in fact, help them develop self-reliance and learn to utilize their own resources. If they feel essentially that you are there to help them through most of the major crises, they will more likely welcome the opportunity to handle a problem on their own without feeling resentful. If you understand and cope successfully with the first six or seven years of your child's development, trying to nip hostility in the bud, you will have comparatively fewer problems to handle when he reaches adolescence. Here again, you must use your intuition and powers of observation to detect the beginnings of hostility and emotional insecurity, in order to alleviate them.

Being Good Parents

The main problem for parents is keeping their own emotional equilibrium so that they can help their children overcome hostility in its early stages. While children may be afraid of their parents, we see too often today the reverse situation—parents are frightened of their children. Those who understand themselves well will not become bogged down by excessive guilt feelings which lead them to over-protect their youngsters. They will, instead, recognize where their responsibilities to their children begin and end. They will also understand that they have a responsibility to themselves.

You cannot stand guard over your children twenty-four hours a day. Nor is it necessary or wise. To be a good parent, you need time for yourself, too, to replenish your energy and maintain your own interests, to keep your individuality intact and alive. Part of building tolerance for frustration in your children is teaching them to understand this. It is essential to their growing

up with a realistic attitude toward themselves and others and learning to cope with some of their problems by themselves.

You can help yourselves greatly by studying and observing your child. Reading *him* is more important than reading a book. Look at his movements, his laughter, his crawling or walking, his reactions to people. Try to find out his dominant traits of character, his level of mental capacity; learn his ways of functioning, his most prevalent moods—whether or not he is easy-going, tough, defensive, outspoken, arrogant, aggressive, reticent, and so on. Separately, these characteristics mean little, but when added up they reflect a definite pattern of behavior in your child. Determining these patterns helps you to guide him toward emotional security.

You should not attempt to be a full-blown psychiatrist. Do not be over-zealous in seeking hidden meanings in your child's behavior or finding out everything about him. Doing so may lead you to read into his character traits which are not there. Let some things remain to be discovered the next time, or leave them to the child to uncover for himself. He may be in a formative stage and therefore his seemingly irrational or immature actions may not be too serious or a reflection of his future personality. While taking one step forward he may regress temporarily in another area.

If you use your emotional wisdom to learn about yourself and your children, if you accept yourselves and them as human beings with individual needs and personalities, you will become neither over-protective nor unwittingly neglectful. Parenthood will become a joy rather than a fearsome burden.

Setting a Good Example

The old adage: "Do as I say and not as I do" can never bear fruit. Children learn best by example, not by command. The

way you conduct your personal lives—your attitudes and ideas—influences their emotional growth. You, as parents, must therefore behave in a way which inspires admiration, for children are great imitators and will generally emulate you. Love and respect are earned; they cannot be commanded. A child may comply because of fear, but this does not preclude his forming hostile feelings toward you. If he has good models, following in your footsteps will become a natural course for him. This does not mean pressing him to fulfill your unfulfilled ambitions but rather helping him recognize, without conscious thought, the difference between right and wrong.

Through constant association with you, leading to a healthy identification, you guide him subtly. Since he is then motivated not by fear or anxiety but by a genuine desire to please both himself and you, he develops natural good manners.

If Mother criticizes and belittles Daddy constantly, and he in turn pays little attention to his wife and child, the son will more than likely imitate such behavior, following the same path of hostility. On the other hand, the little girl who sees her Daddy kissing Mama goodbye before he leaves for the office feels it is the right thing to do and will believe all families live this way. By the same token, a child is not going to take much pride in his belongings or yours if he sees his parents abusing them. His ties to his home and family can be only as strong as those he sees displayed around him.

Guidance vs. Discipline

You are your child's guides. He needs guidance rather than discipline, advice rather than "orders." He needs the opportunity to learn by his own experience, to see that mistakes, by and large, are not irreparable, that he can make some decisions on his own and that sometimes he can do the right thing without

being told. He learns also to take responsibility for himself, to know that he must accept the consequences of his actions.

Some parents believe that the more over-concerned they are with their child the more they love him. In reality, unconscious hostility makes them feel guilty and inadequate as parents, and they compensate by becoming over-solicitous, without realizing they are making him dependent on them. Parents should show interest and sympathy where such is necessary, but they ought not to be preoccupied with every little thing happening to the child. When the time comes, he will have to make his own way in life, as everyone must, and there will be no parents to do it for him. The greatest gift of love his parents can give him is to teach him self-reliance by gradually helping him to stand on his own two feet.

Since a child is emotionally insecure, however, he needs parental support through each stage of his development. In trying to guide him, you have noticed his need for immediate satisfaction of his demands. Because his young mind still associates pleasure with love, you must teach him gradually to tolerate postponement of gratification of his needs, taking care to show that you understand his difficulties in doing so. While you must indicate by action that you understand and do not disapprove of his limited abilities, at the same time show your pride and approval of his *efforts*, encourage him to improve himself and to try new things. This provides him with the incentive to grow toward the next step as a means of pleasing you and himself. From your patience he learns to be patient with his own limitations.

To some extent, a child looks to you for guidance and control, waits for you to let him know when you expect more of him—but not before he is ready. And readiness varies with each child; he determines for himself when he feels sure enough to take the next step. Little by little, you learn to sense the limit of his tolerance for frustration and can help him to extend his

capacity. You must judge *when he is ready* to handle the spoon to feed himself, to dress himself, to take on any new responsibility. When he wants ice cream just before dinner, to take a simple example, you tell him that he has to wait for it as his dessert. In the same breath you must explain to him that we cannot always have everything we want at the precise moment we desire it. In time, he will begin to understand what your explanation means. Thus, little by little, his own Superego develops; he learns to discipline himself.

The child who is over-indulged—given in to on every whim—becomes spoiled, anxious, and hostile, emotionally sick. When “he gets everything he wants,” he is not at all getting what he wants. For he sees no need to strive for anything in life and therefore will not grow up. If, on the other hand, through your over-restrictiveness, he experiences too much frustration during childhood, he will also tend to be a fearful, anxious and hostile adult, feeling that there is little use in striving for anything because it will be denied him anyway.

As parents, you must therefore be aware of the degree of your indulgence or restrictiveness, since they may lead your child into hostility and fear: bullying, rebellion, restlessness, lying, bed-wetting, destructiveness, over-compliance (the model child), moodiness, or temper tantrums. Youngsters exhibiting these signs persistently may be predicted to have difficulties in the future; often they develop serious emotional disorders which may even lead to crime. If you see such excessive signs in your child, you must be on the lookout, aware that over-restrictiveness as well as over-indulgence is harmful to him during his formative years.

Through understanding and appreciating your child's various stages of emotional and biological development you can guide him to emotional maturity *because you see him as a growing individual with his own developing personality*. The basis of child rearing is to love your child, to teach him with love. If

you truly love him and show him your understanding, you will be able to keep discipline to a minimum.

A two-year-old, for example, is filled with curiosity and hyperactivity. In a split second he can burn himself on the stove or break your most cherished bric-a-brac. Your self-understanding and knowledge about a child's development helps you to realize and accept that it is you who must discipline yourself here. At this stage, a child's world is a constant series of "no's" and "don'ts" that frustrate him. Certainly, you must tell him to keep away from the stove. But one of the "don'ts" could be eliminated if you apply your understanding by moving the bric-a-brac out of his reach, until he is old enough to realize he must not touch it. Or putting an extra latch on the closet door may save him an unnecessary spanking by keeping him out of the pots and pans and sending him back to play with his own toys.

The main object is to saddle him with as few restrictions as possible. For the moment he feels too restricted or pressured he will display his hostility by doing the very things he knows will irritate you most. You may have to exercise a great deal of patience and imagination to avoid this, but the rewards will be far-reaching. You will spare yourself and your child much unnecessary emotional distress.

A seven-year-old may rebel or pretend not to hear you if you insist that he drop everything the minute you call him for dinner. Allowing him a few minutes to finish his game, instead of shouting or perhaps embarrassing him in front of his friends, will usually make him more apt to comply immediately the second time you call.

Your ten-year-old may bring a note from his teacher, asking you to come and discuss his bad behavior. Instead of getting angry and excited about it, try to get his story first. Whether or not punishment is necessary, he will at least feel he has had a fair hearing. And he will feel less inclined to lie in the future.

If you have to discipline or punish your child for misbehav-

ing, do so without too much delay, because unconsciously he wants and needs it. In fact, punishment which is threatened and never carried out makes him grow up feeling he can get away with things; but at the same time his guilt feelings increase because he "doesn't deserve to."

Punishment should never be followed with special favors such as ice cream or a movie, for a child grows confused when he senses you feel guilty about exercising your authority. Any inconsistency or disagreement between parents on what is misbehaving will also confuse the youngster.

Always explain your reasons for punishing him, either before or after, and show him by a smile or friendly gesture afterwards that you still love him and want him. Under no circumstances should you threaten him with, "If you don't behave I'll send you to the orphan asylum," or "I'll leave you and never come back." His fear and anxiety may then become so great that he will become over-compliant or destructively aggressive. Often when a child asks, "Do you love me?" a parent will answer, "When you're a good boy I love you, but when you're bad I don't love you at all!" This can be tremendously destructive to the child's personality, because it makes him feel one wrong act obliterates anything good he has done. When you punish him you must take care to assure him that *he* is not bad but that his *behavior* was wrong.

Sometimes, of course, a child does something wrong and claims he does not understand what he did. You must be discerning enough and have sufficient self-understanding to determine whether he really does comprehend. If he truly does not, then you should try to explain it to him but refrain from punishing him unless he misbehaves again in the same way.

Don't be afraid to punish or deny your child something when you feel it necessary. Correctly interpreted, Shakespeare's "I must be cruel to be kind" meant that what seemed like an unkind act was, in the long run, just and good. When you give in

because your child cries or whines, you are actually doing him an injustice. Children of all ages, from little tikes through adolescents, need to feel that their parents hold the reins and care about what they do. If your child feels that you genuinely love him and are justified in your punishments or discipline, he will not feel hostile toward you. If, when you discipline him, you *show at the same time that you understand his feelings*, he will begin to recognize that discipline is necessary for his own emotional growth.

23

Curbing Hostility in Children

SOME PARENTS TEND TO BE EXTREMELY STRICT, AUTHORITATIVE, and punishing, usually because of hostility and resentment toward their own parents who may have restricted them to excess. Review your reactions and behavior toward your child. Does it resemble the way your parents treated you?

A person who never dared to defy his own parents or felt deprived of attention or material things may become jealous of his children and tend to restrict them unduly. Someone who was not allowed much freedom in childhood may feel outraged at the liberties his own children take and become too harsh in his criticism or punishment. On the other hand, a young man who was deprived of material things in boyhood may vow that when he has a child he will "give him all the things I never had." And he does. But he then expects constant gratitude from his child. At the slightest provocation, he reminds him: "You

should have had a father like mine! Then you'd appreciate what I do for you. When I was a kid I never got *half* the things you have!" Naturally, this tends to make the youngster feel that he doesn't deserve anything, that he must repay his father for all these favors.

¶ I remember the father of a three-year-old son, who showed little patience with the boy, often punishing him for minor things. "I'm not going to have one of these spoiled brats on my hands," he would say. When his wife became upset and quarreled with him, telling him it was wrong to punish the boy so much, he accused her angrily of paying more attention to their son than to him.

"I don't think you really care what happens to Billy!" she retorted. "The only time you ever take any notice of him is when you think he ought to be punished. Somebody has to give him attention in this family!"

At this, her husband became more subdued. "It's not that I haven't tried," he answered. "But Billy doesn't love me. He has to love me before I can love him."

His wife was startled and suddenly felt sorry for her husband. "Do you really think that a child can respond to you with love when he feels you don't understand him? One of you has to give first. And Billy's too young and insecure to realize that you love him. A child doesn't understand that you can love someone and still be angry with him unless you make him feel afterwards that everything's still okay between you. He simply feels rejected when you scold him. But you do it so often and so venomously that I wonder if there isn't something else behind it."

He admitted, then, that he felt perplexed and unable to understand his reactions to his son.

A few days later his wife saw him stretched out on the living room floor, reading a story to Billy; both seemed completely absorbed and happy. She said nothing until later in the evening. "Everything all right?" she asked.

"Yes," he said, beaming with delight. "Billy actually hugged me spontaneously tonight, without my asking him! . . . I've been thinking a great deal in the past few days. I suddenly realized that I've been angry with Billy because he seems to get attention just on his good looks. He doesn't have to do anything, and people love him. It was the same way with my kid brother. He was my mother's pride and joy! Everyone who came to visit exclaimed about what a beautiful child he was. No matter what he did wrong, people still liked him. But if I did the same things, I got a calling down from my mother. It made me sore. I felt as if I couldn't do anything I wanted . . . I've sure taken it out on Billy and you . . . It's been a real revelation for me. I just hope it's not too late to make amends."

This case shows us two major points: First, Billy's reactions were mainly a result of his father's unconscious hostility; in fact, Billy was actually imitating his father's behavior. Second, the wife did not push her husband to delve into his feelings but gently gave him food for thought. Once she showed calm understanding and sympathy, he became more receptive.

Timing of a discussion of any problem can be a major factor in resolving it. Some problems are better left alone, if the time is not ripe. We cannot pressure another person toward insight if his resistance is too great; it may only upset him more to raise the subject at the wrong time. The borderline here is rather a thin one, and you must therefore employ all your emotional wisdom to discern it. Not all things that come up in a family need to be discussed. It is a question of the degree to which they disrupt the family unity. This principle is carefully followed in psychoanalysis and should be practiced in your everyday use of psychology.

What Makes a Child Hostile?

Billy reacted to his father's hostility by becoming hostile too.

This generally occurs in children when they feel deprived of love, or are frustrated or over-indulged.

Hostility in children usually increases when they cannot successfully weather all the stages of their childhood development, particularly the Oedipus or Electra situation. Children who have not resolved their emotional relationship with their parents become either hostile or too attached to mother or father (but remember that even closeness can carry hostility with it). You can play a great part in lessening or increasing your child's tendency toward hostility or hatred. Here are some of the factors which tend to produce and increase it:

1. Over-indulgence and over-protection make a child feel helpless and inadequate, dependent upon his parents.
2. Constant criticism makes a child feel inadequate and rejected, unable to please his parents.
3. Subtly or directly telling him he owes his parents a debt instills guilt feelings in a child.
4. Over-restricting or punishing unreasonably or without explanation, or not listening to the child's side of the story before administering punishment, may make him feel his parents are unfair. Discipline must be accompanied by love and understanding.
5. Not allowing a child to have his say or to tell a story may make him feel rejected and hostile, leading him to withdraw or be destructively aggressive.
6. Neglect of the child, ranging from not taking care of him physically to not showing attention, concern, or interest in his feelings or his accomplishments will make him insecure. A child who does something wrong may want to be punished. If he does not receive this discipline, he may feel his parents care very little about him. He also needs recognition and praise for his achievements, and encouragement toward constructive interests he finds satisfying.
7. Family tension—constant arguments, bickering, nagging, or favoritism (particularly if at such times parents vie

- with each other for a child's affection) divide his loyalty toward his parents and make him feel guilty and also fearful of desertion by both parents.
8. Children often act as mirrors for their parents, who unconsciously become upset at seeing their own undesirable characteristics reflected in their child; and the child reacts the same way. Detecting in himself or in another person (usually his parents) traits which the child has learned to dislike or feel guilty about will worry him.
 9. Inability to satisfy his yearning for emotional security, or difficulty in reconciling his ambitions with his individual capabilities may be due either to his comparing himself with other children or his parents' demands on him for special achievements.
 10. Feelings of inferiority or being "different" stemming from emotional or economic insecurity can become a problem to the child.

Detecting Hostility Within Your Family

A proven cause for emotional tension in families is that one member pretty much dominates, dictating the thoughts and actions of all the others. The feelings of that particular person then color whatever takes place. It may be a stern father or, perhaps, a rejecting mother who openly or quietly dominates the children. On the other hand, the dominating individual may be the child. Being the favorite may make him feel superior; or one of the children may be jealous of the others and tease them or try to make them feel guilty.

In one family, the two daughters felt rejected because they were not given the same college education their brother received. Even though their intellectual capacities did not warrant such an education, they felt jealous. They turned their resent-

ment toward both him and their parents, dominating the family scene by causing arguments and bickering.

Admittedly, it is sometimes difficult to detect tension within a family, because the hostility at its root is disguised or so subtle that it is not readily discernible. However, if you examine carefully the relationships within your family you may be able to discover the signs of this hostility. *Study your family situations:*

1. *Is one member of your family domineering?* You, your wife (or husband), your son, your daughter? (Recalling your own family situation when you were a child may help you to determine this.) The person who is domineering is generally aggressive and demanding, self-centered and hostile. But a passive person may also be domineering, controlling through being sulky, getting sick constantly, complaining, or in other ways making the family feel guilty. These are signs of emotional immaturity which can disrupt your family life. It may be difficult to detect the domineering member of the family because you have grown to accept consciously his or her personality characteristics. Unconsciously, however, you may resent it, and this shows up in the form of friction and rebellion. Does one member seem to incur greater hostility from the others? Do all the members seem over-anxious to please one in particular? The answers to these questions can help you detect the domineering person.

2. *How do your children get along with each other and with you as parents?* Do all the family members seem to like each other and enjoy spending time together? Is there constant competition among your children—or with your spouse—for your affection? Do any of them seem excessively attached to you or another member? Here, you must also ask yourself about your own attachments. Would you feel “lost” if it weren’t for your family?

3. *Did you have a good relationship with your own brothers, sisters, and parents?* Did you feel jealousy or envy toward any of your brothers and sisters? Why? How do you (or did you) feel

toward your parents? Do you see any similarity in your present reactions toward your mate or children?

Whether the hostility within a family is subtle or overt does not alter the effects on the family. Some of the members may gloss over problems, pretending they don't exist; others may react with hostile outbursts. If they are all anxious and crave attention, they may try to out-shout each other or even become violent. Or they may sulk and refuse to talk at all. In any case, there is little or no genuine communication, and the family set-up lacks cohesiveness, for no one is rational enough to discuss the problem openly and calmly.

If the general tenor of a family's life is one of warmth and closeness, the members will understand that any tension which develops is transitory and short-lived. They will see that honest differences of opinion do not upset the good balance of the unit but, rather, tend to strengthen it. Despite any heated debates or crises which arise, they know that once the problems have been solved, the family is once more unified and peaceful.

Maintaining Unity Within Your Family

Democracy is as important for happy family living as it is for a healthy society. For it means that the family cooperates as a unit and at the same time affords each member freedom, independence, and recognition. *How, then, can you maintain such unity and democracy within your family?*

We pointed out that achieving closeness in your marriage requires exchanging daily confidences with your mate. This is no less essential in keeping your family together harmoniously. Too often, I have seen a home which is little more than a boarding house, where the family eats and sleeps but where very little is said among them. Although they have many problems, they

either care little about each other or are afraid to speak out for fear of being chastised or of hurting the other person. Your family should be the ones you can turn to in times of difficulties, trivial or great, as well as to share your fun and pleasures.

Parents frequently bemoan the fact that their child does not confide in them or never stays at home, without realizing that they themselves have discouraged the very thing they desire by their own inattentiveness or by ridiculing or over-restricting his ideas and behavior. Already seemingly giant-like in stature and power, parents who are too authoritative appear especially formidable to a child. And he becomes fearful of speaking his mind when he feels guilty because he has, or believes he has, done something wrong. Since he doesn't trust his parents to understand, he prefers to seek out his friends or his teachers for advice and support.

The usual meeting place for the family is the evening meal. Here you can all make it a practice to find out what the others have been doing during the day, taking turns at talking as well as listening. Six-year-old Bobby should feel as free as sixty-year-old Grandfather to express an opinion or tell a story, provided he doesn't monopolize the conversation. No matter how silly or irrelevant it may seem, everyone should try to listen. For this is part of the attention and recognition everyone requires and craves. And from it he builds the feeling that what he has to say is important, too.

The Family Council Room

Trust and confidence in each other, showing mutual regard and consideration, build in your family a reserve for low ebbs. Then, if one of you must say something that will perhaps hurt another, there is a sufficient foundation of understanding to prevent any deep or permanent breach.

You can prevent hostility within your family from reaching an over-flowing point by setting up family council meetings at a regular hour and in a room where everyone feels comfortable. These meetings need not become a drain on the family's time; a half-hour may be all that is necessary, if they are regarded as a serious venture. The beneficial effects can be numerous:

Each member has a chance to know what is going on, to express his wishes, and to air his grievances. Everyone takes part in making the family decisions, solving its problems and planning its activities. And all of you develop the habit of getting things off your chest instead of harboring anger. Your children gain awareness that you are interested in their feelings and ideas; you have a chance to understand some of their problems, fears, and resentments. This immediately brings you closer and builds a strong, safe bond among you. The family becomes an adventure in cooperative living.

While it is important for you to show concern where necessary, preoccupation with minor things can be upsetting to you and your children. Family council meetings can therefore be of great value in curbing your tendency toward over-restricting or over-protecting them. For in discussing it, your children can help you distinguish where real concern is called for. In this way, the relationship becomes one of interdependence rather than a dictatorship. Let me add, too, that there is a dependence which is healthy—a give-and-take where each person relies on the other for support without becoming helpless himself.

Within reason, you may discuss the family financial matters with the children during these meetings. It may help to lessen their anxiety about economic insecurity and heighten their wish to assume responsibility in accordance with their own capacities. Knowing your financial difficulties and possible inability to provide all the material things may help them learn to be generous toward the other family members. They may take turns in giving up things in favor of one of the other children or a parent

and in this way also help parents to avoid becoming self-sacrificing. The same may apply to distribution of household chores.

Once a child learns that his feelings are not being disregarded, that he is being consulted in decisions which affect him—and most family matters do—he will be far more receptive to reasoning. The wishes of all the individuals, as contributing members, should therefore be taken into consideration at these meetings—remembering, of course, that parents must use their veto power wisely and justly. While you must be the “head”—the “executive branch”—of the family, you must also be an active member of it. Here mother and father can interchange, each one taking the role when called upon. In this way, although the children are the “small heads,” they learn from you how to be the “big heads” when they grow up.

Thus, the council meetings, if properly conducted, can give your entire family a feeling of greater unity. As parents, you try to meet the needs of your youngsters who, on their part, feel more incentive to cooperate and try to meet your wishes.

The Joy of Happy Family Living

You have learned here how you can prepare your child to meet life realistically, with courage and faith in himself. Your first step in helping him lies in creating a home free of tension and hostility, one where your own maturity and well-being, your joy in parenthood, communicates itself to him.

You have seen the importance of your unity with your mate in fulfilling your roles as a mother and father, beginning from your child's prenatal period through the time when he can assume full responsibility for himself. His emotional security depends upon your understanding of the various phases of his emotional and biological development: the significance of breast-feeding, of gentleness in weaning him, in easing him

through toilet-training, in guiding him through the Oedipal-Electra stage toward the gradual awakening of his own sexuality in adolescence, and its later flowering into healthy acceptance.

Part of teaching your child to be a human being is in permitting yourselves also to be human beings. There are no perfect parents, and you cannot hold yourselves responsible for all the difficulties your child may encounter. Your best bet is to set a good example for him, to try to guide him according to the best within yourselves. If he knows you are there to stand by him in his difficulties, he will not expect you to shield him from every obstacle in life—he will develop his own tolerance for frustration, his own self-discipline.

A healthy and happy emotional balance within your home is one where no single member dominates. This means uncovering and rooting out any patterns of hostility. The family council room is a wonderful place to accomplish this, to help each member recognize his role in the family and see where he is failing to fulfill his own emotional duties within his role. Thus, you form a new path in family living, where all share in the fun and responsibilities, building a feeling of love and unity, of mutual warmth, closeness, and cooperation which you can carry outward into your daily lives.

24

The Science of Living

GOETHE ONCE SAID, "WHEN I FINISH, I BEGIN." YOU HAVE taken a journey into yourself and have now begun to understand the natural laws of the emotions which govern your own behavior. But this journey is not the end; it is, in fact, only the beginning. It is the beginning of being on your own, a rebirth, if you please: the opportunity to be *you*. It is the open door to self-realization, to self-appreciation, to self-discovery and fulfillment. To open this door, you must tap your emotions continually. *They* decide your well-being.

We need to love and to be loved, to feel accepted, to feel free to express ourselves as individuals and be recognized as free human beings. We need, above all, a world where there is room for our feelings as well as our thoughts, where we achieve a new dimension for our life and work through employing our

conscious *and* our unconscious feelings. Only then will life become richer, more meaningful, freer.

Be an Individual

Life, no matter how varied it is, must contain a definite pattern of emotional, spiritual, intellectual, and material well-being in order to further basic well-being for each one of us as individuals. Because of America's material resources, the effect of technology on the American's daily life has made us over-indulged children who are not getting what we want at all. America is predominantly a culture of competition in which dissatisfied, restless, and competitive men and women are involved in what seems often to be a merciless struggle for "success."

Technology, with its mass production, its assembly lines, its division of labor, its stress on youth, speed, and specialization, has provided us with physical comforts but little food for the spirit. It is, in fact, largely responsible for the lack of individuality in so many Americans.

We like to talk about the "rugged individualist." We define him as a man who, in spite of untold obstacles, fights his way toward wealth and position. We do not think of his sweat and toil but become rather sentimental about his achievements, forgetting that frequently he developed more into an "individual enterpriser" than into a personality. This idea of the individualist has become so contagious that many people wish to be such a person.

This craving for success becomes so intense to many people that life has little or no meaning beyond being successful: If you don't achieve it, you're nothing—frustrated, thwarted, bitter; but if you *are* successful, you've reached the peak of your existence, and all people admire you.

In peculiar contradiction to this competitive drive for distinction is the prevailing pressure to conform, where the genuine individuality of the person is kept to its minimum. He is dependent upon and looks to others for guidance and direction in his tastes, his thoughts, ideas, and opinions, his aims—in short, all that he has failed to develop within himself. Lacking his own individual standards, he must attach himself to external ones, such as success or power, which he believes give him emotional support but, in reality, only serve to disguise his lack of individuality. Should the false supports be removed, his personality structure collapses.

What do I mean by an "individual"? I mean a person with character and endurance, a man who is self-contained and, in a genuine way, true to the best in himself. Able to feel and think for himself, having a sense of responsibility toward himself, he is able also to make up his own mind and carry out his own ideas. He therefore also has social responsibility. Because his emotional security centers within himself, he is not afraid to be an individual, to step out of the herd. Unlike the conformist, he can freely relinquish external standards because his source of being does not depend upon them but rather upon his inner resources, his inner values.

What is Genuine Success?

By real success I mean the courage to change obstacles into achievements, not through a need for external recognition but to make you feel happy and useful, regardless of how insignificant your achievements may seem to others. When you are genuinely successful, *you* are able to realize when you have done the best of which you are capable, because *you* know you have acted in accordance with the best in yourself. Therefore you are fair and decent, begrudging no one else his accomplishments.

Fame neither destroys nor changes the inner you. "Why the big fuss over something I couldn't help achieving?" When you are successful, you carry out your work because there is something in you which propels you to do it, and not because of any impression it will make on others, or for credit you will receive. You just want to know that the job is done and done well.

You can have this feeling only when you are an individual. An individual need not be a statesman or a painter or a scientist. You will find many an individual among laborers as well as among businessmen, housewives, taxi drivers, grocerymen, and barbers. You will not find all artists to be individuals, or, for that matter, all writers. What counts is how much truth there is in the person, how much morality and integrity he has, whether he can make up his mind regardless of public opinions and pressure groups. The true individual feels emotionally secure and can therefore achieve real success.

Life is full of people who, by virtue of their personality and the situations in which they live, cannot become successful in terms of being outstanding alone. Only a few are destined for real fame. The success all of us can achieve, however, is to be happy in our work and life situation, once we have a realistic evaluation of our own limitations and abilities.

What I am stressing here is that each one of us has something of value within him to contribute. Unfortunately, too many of us seem to be more concerned with what we think is socially acceptable accomplishment than with what we would like to do ourselves. We forget that it is more important to be proud of our work because we like it and are doing a good job than it is to be proud of a job we hate but which someone else thinks we should be doing.

False pride is the most expensive garment you can wear, because it leads only to external achievements, to the drive for "success," and never to genuine comfort. True, esteem and recognition from others are necessary, but not to the degree that

you lose your sense of proportion and reality. Pride should create humility, not arrogance. You can take pride in your work, you can be proud of your wife and your children, but you must always know where to draw the line between genuine pride and inflated Ego. Either you conquer your feelings and make them useful to you, or they conquer you and make you a slave to your emotions.

Genuine success is decided by the emotional satisfaction you have achieved, the emotional happiness you have in your heart, and how much of that happiness you are able to give and to share with others. You cannot be successful unless you believe in what you are doing and enjoy doing it, experience it as a fulfillment of yourself. With *this* comes emotional well-being, the deep satisfaction that everything is all right with you.

To reach such a state of well-being, we have to know ourselves and the motivations behind our wishes, dreams, and desires—in a word, our Unconscious. The knowledge we have gained from psychiatry rips the veil of unreality away and leaves us with the facts about our self-distortions. Our knowledge makes us face these facts. Does it mean then that it also takes away our hope and the beauty of our ideals? No. Rather, it sheds a new light upon the inner workings of our minds and frees our individuality, in order that we may have better, finer, and more realistic ideals within our own powers of attainment.

You have a source within yourself which can guide you throughout life. You must make the most of this blending of emotion and reason into wisdom. With this wisdom you can have the courage to be daring and the courage to be wrong, knowing that you will always be able to return to the right track. You can, for the most part, be your own master and shape your own fate. You have to take chances without being afraid, and make them into your stepping stones. Even a thread of a chance can be developed into a successful venture. No idea, no discovery, no invention has ever been developed without the use of

this wisdom. Only by picking up and following the faintest germ of a feeling did their creators make them into realities.

*Follow Your Heart to Create
Your Chances*

Unfortunately, many people today are dissatisfied because they believe that if only they were given the right chance they would become successful. They forget that chances, by and large, are not given; they must be created by each one of us. If you don't create the chance—that is, if you don't perceive a situation as an opportunity—you are not given it. You sometimes have to catch it in its embryonic state. In the long run in life, you have to use foresight and perception, work at it diligently, follow your heart, to create circumstances and situations for the chances you want. It is part of your innate creativity.

Be Your Own Master

Don't let anything pass by without looking at it carefully. Of course, you must be sure of what you want; only then will your ideas have meaning to you, and only then can you be in control of your life. If you can be sure, then you are master of your own feelings. You know what you want and what will make you happy.

When you follow your heart you feel emotionally comfortable. Your inner resources mold your attitude toward life. Nobody but you can supply these. By following your emotions, you develop your resourcefulness and increase your ingenuity. Put your emotions to work for you to make the most of every opportunity. If your heart is *not* in what you are doing, you will feel useless to yourself and to others, as well.

No one need ever feel useless or superfluous. If you cannot master situations which confront you, be suspicious of yourself first. A man who has stamina and character is never driven by a "maelstrom"; rather, he learns how to surmount adversity by recognizing the resources he has within himself and utilizing them fully.

There are many situations you can change by using your own mind and your own efforts. You may not be able to control the circumstances which arise in your life, but it is your attitude toward them and the way you cope with them which is important.

True Emotional Living

Using your emotional wisdom enables you to develop a healthy attitude toward life in general and toward every specific situation. You will find a new outlook emotionally as well as intellectually, spiritually as well as ethically.

This last step in reaching Emotional Comfort is the incorporation into your daily living of all that you have now learned about your feelings. The emotional forces within you, which perhaps for the first time you are able to map out scientifically, bring about a new and revolutionary understanding of yourself—an emotional way of living necessary for each and every one of us.

We have seen that by applying our knowledge of our mind we can learn how to strengthen ourselves, cope with situations, and develop and preserve our individuality and dignity as men. This is one of the foremost contributions of psychoanalysis. By looking into the workings of the mind, you may learn how you can change your feelings from hate to tolerance, from tolerance to love, from fear to certainty, from perfectionism to humility, from emotional, prejudiced judgment toward intel-

lectual, equitable reasoning, and from egocentric behavior toward social conduct. From being inhibited or too aggressive, you have learned how to become spontaneous and natural, how to be able to give and receive freely and to appraise your life and your actions in a realistic way.

This means that your attitude will be one of fighting actively, not only for what you feel is right but also *against* what you feel is wrong; that will enable you to go forward toward more promising, constructive endeavors, still maintaining your emotional satisfaction.

This means that you must develop not only a healthy emotional identity but also a moral identity—an identification with what is good and constructive in your environment, a wish to extend your love of yourself to others, to preserve and nourish their individuality and dignity as you would your own. To reach such clearly-defined moral values and convictions, each of us must integrate all our knowledge of our feelings into our daily life, so that we can live in understanding and peace with our fellow men.

Man's failure to understand himself and therefore to combine ethical conduct with his emotional satisfaction has, from time immemorial, caused him untold difficulties in building healthy moral values. In fact, when individual morality is low, public morality is also low. Expressed in another way, there is little public morality when people have no private morality—no respect and appreciation for their own value and dignity as individuals and as human beings.

A true set of values can be found only when you understand yourself sympathetically and have succeeded in changing yourself where necessary. Don't be a rigid disciplinarian, sitting in harsh and punishing judgment and condemnation. Be kind to yourself. The world has seen enough of fruitless discipline and martyrdom. What we need today is people who are good to themselves and therefore to others. Your values must be meas-

ured by what you know of your emotions, combined with your intellect, and related to your past and present. Your yardstick must not be one of money or success, but of life itself, the only real value.

*Understanding Yourself Can
Make a Better World*

If we are to build a healthy society, we must give a new place to our emotions by setting them in their rightful perspective, not only with regard to our moral values but also to our total living. Such a concept makes each one of us responsible, since it concerns every one of us individually.

Giving our feelings their rightful place is bound to bring about a new and better world in which each one shall be able to live and work and feel content. But for this emotional living—this new truth—each one of us has to work and fight.

The new truth lies within the individual—you. The new truth lies in your recognizing your own individuality as well as your role in relation to the universe. You must know *this* for yourself before you can formulate and predict your behavior. But knowing it can so alter your concepts and conduct that you will be free to enjoy life more fully, yet in keeping with your moral senses and spiritual goals. For your feelings go beyond your thinking; your humanity goes beyond logic; your love goes beyond yourself, to mankind. Your humanity encompasses enjoyment as well as sacrifice and pain which, if they have a useful purpose, are not beyond the principle of reality. Only if we *live* this knowledge realistically can we hope to make our world a better place for all of us.

Only if we recognize that the emotional well-being of our and all future generations depends upon our own self-understanding and our relationship with each other will each one of

us take a role as an effective and purposeful member of society. This means that those in charge of the future generation—parents, schoolteachers, clergymen, all leaders—must give special cognizance to teaching human relations, the fourth “R.” For learning subject matter gives only a method to our existence, while learning about human relations gives meaning to our life.

Each one of us must fight against our negative forces which try to blind and overwhelm us. Self-understanding makes us realize that what we want need not be in conflict with the demands of society. Our aggressiveness need not lead us or society to ruin. Rather, it leads us to constructive action and to improving our society, provided each of us becomes aware of our hateful aggressions and works diligently to rechannel them. This is the primary purpose of psychiatry and psychoanalysis today. They teach us *how* to reach the self-understanding which can lead us to live realistically, at peace with ourselves, with our fellow men, and with the universe. This aim is in true accord with every religion.

From forces within ourselves, our Unconscious, there emerges that which is destined to play an essential and constructive part in our lives. From our Unconscious arises the realization that we are all bound together in a communion, all members of the same humanity. From our Unconscious stem our great resources of emotions and compassion, crying to be transformed into useful, constructive outlets reflecting our own individual creativity.

It is through this Unconscious that we can elevate ourselves and others, elevate our dignity, our feelings, our thoughts, and our actions. But we must clear the path for our Unconscious to rise to the surface, to reveal itself to us. For it is only our Unconscious which can guide us, can carry us into and beyond our daily life and lift our spirit.

It is only through our unconscious revelations that we make contact with and generate what is good and valuable in us and

in others, and work to eliminate what is destructive. Thereby we become religious in the deepest sense; we learn our function and purpose in the universe and feel a tie with mankind—a humanistic concept which can bring us Emotional Comfort.

The point to remember, however, is that nothing is ever finished; everything is in development. We all develop and grow continually; that is the essence, the beauty of life. We must therefore not be discouraged by the wrongs we see around us. Rather, we must view them in their true perspective: while every manifestation is a part of life, it is *only* a part. It is not life itself. We cannot build Emotional Comfort within us and in the world about us in just one day. But we *can* build it with time and effort, patience and courage, belief and faith, with a genuine determination to seek it in its natural habitat—within ourselves. Even the slightest beginnings today can lead to the firm foundations of tomorrow.

Those of us who are trying to build can stand on the mountain and look into the promised land. You can walk into that land of emotional well-being. Only listen to what is around you, to the sounds of life, to the purr of the city, to the quiet of your heart, to the dream of your feelings.

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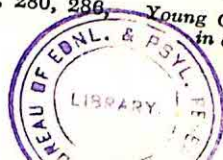
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